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THE
INDIAN EVANGELICAL REVIEW.
No. II.
OCTOBER, 1873.

Art. I.—IS THE MODERN MISSIONARY ENTERPRISE A FAILURE?

By the Rev. T. J. Scott, Roy Bareilly.

By modern Missions, we mean the movement for the evangelization of non-Christian peoples that took its rise in the latter part of the eighteenth century, when societies were formed for the spread of Christianity in non-Christian countries. This enterprise, since its rise, has been greatly enlarged in the number of its societies and the thoroughness of their organization, until it has become one of the most strongly marked movements of the age. It is not the special object of this paper to undertake an apology for modern Missions, for those who see in the enterprise only a useless, though well meant waste of wealth and energy, but rather to offer something encouraging and re-assuring to the faith and hope of those who are engaged in the prosecution or support of these Missions.

It is no evidence of failure, that there is, in the minds of some good men, "a tacit suspicion that Christian Missions are a failure;" nor that there is in some directions "a wide-felt impatience at their alleged slow progress." Such suspicion and impatience are the result of certain misapprehensions, and of a deficient appreciation of what has already been accomplished. Plainly, the remedy for these groundless suspicions and this ill-timed impatience, is to

remove the misapprehensions and to inspire juster and more appreciative views of what has been done.

Impatience with the results of modern Missions, and suspicion of their failure may arise in various ways.

1. There may be the impression that, in some way, the early propagation of Christianity was aided and impelled by some inherent miraculous power in the message or in the messenger, not now enjoyed. It is thought that now we plod on by a kind of merely human effort, while then a divine energy pervaded all plans and efforts. There is a strange disposition in human nature to exalt the past at the expense of the present. Homer talked of the physically degenerate men of his day, and many honest-minded people think that men have been growing more and more physically degenerate ever since. When we strip away from our conceptions of the efforts of apostles and primitive missionaries, the exaggerated impressions that, on account of time and distance, have gathered about them, we see them toiling away, often with ordinary success and sometimes tried and discouraged, just like missionaries of the nineteenth century. True, the inspired record relates that the apostles performed "notable miracles" in the name of Christ, but these were wrought more as acts of mercy and benevolence than as aids to their missionary work. They do not seem to have relied on miraculous manifestations as an element of success, and certainly the miracles themselves sometimes involved them in persecution, and increased opposition from Jew and Gentile. The cure of the lame man at the gate of the temple might have had a most disastrous issue, had not the prudence of Gamaliel calmed the excited Sanhedrim. The miracle at Lystra almost cost Paul his life; and the result showed that, after all, but little aid really came from such miraculous manifestations. The gift of tongues, supposed by many to have been a standing miracle for the rapid propagation of the Gospel, does not seem to have been intended for this purpose. Indeed, able critics have questioned whether there *was* any actual gift of the knowledge of different languages. They have supposed that those on whom the Spirit fell used simply the language of converted souls, such as may be heard in revivals at the present day. Be this as it may, it seems plain that the apostles did not make use of a miraculous gift of tongues in their preaching. The testimony of early tradition is that Mark accompanied Peter as his *interpreter.*

Chrysostom, the most learned expositor of the fourth century, says with great probability, that the reason why Paul and Barnabas did not interfere sooner in the attempt of the Lycaonians to sacrifice to them, was, that the affair was carried on "in the speech of Lycaonia," and therefore unintelligible to the apostles. Certainly the narrative favors this idea. The most "notable miracle" wrought in that age—the baptism of the Holy Ghost on the day of Pentecost, by which they were filled with light and love and power—may be enjoyed as well by the missionary of the present day, of which fact there are now many witnesses.

A true picture then of the apostles and primitive missionaries would show them toiling away much as modern missionaries do, often "troubled on every side," "perplexed" "persecuted," "cast down," sometimes disagreeing among themselves even to separation, and still gathering little flocks, and founding churches with much labor, which yet were prone to relapse into heathenism, or to breed error. All this is very much like the experience of modern missionaries. The history of evangelism has really no golden age.

2. It is a misapprehension to suppose that there is any material difference in the relative progress of evangelism in ancient and modern times, unfavorable to the present. It is true that Christianity went forth "conquering and to conquer," but imagination must not mislead us here. Country after country was not won for Christianity so rapidly as we sometimes think. Lands and nations converted in a day are impatiently demanded, in order that results now gained may be in keeping with the marvellous success of the Gospel in primitive times. True, the Gospel was a conquering power then, and it conquers no less divinely still. Then Christianity gained numerically much as it does now, dependent on the same conjunction of divine and human aid, and susceptible of hindrance or partial defeat from the same causes. A quarter of a century after the Pentecostal revival, Paul wrote that "not many wise men after the flesh, not many mighty, not many noble are called." The intimation is plain enough that accessions to Christianity were chiefly from the "lower classes." How like modern Missions! Moral action and re-action in human society was the same then as now. The silence of profane writers during the early ages of Christianity is an index of its numerical status and growth. If countries and peoples were being converted at the rate some imagine,

the consequent commotion would have attracted greater attention, and would have found permanent notice in the writers of the times. Non-Christian writings of the present day in India and China, if preserved for eighteen centuries, would indicate that Christianity was a greater movement in these countries, than ancient heathen writings show it to have been in the ancient world. The oft quoted letter of Pliny, Proconsul of Bithynia, does mention the Christians as then numerous; yet all the circumstances of this letter indicate that the heathen governor was writing about something just forcing itself well into notice, but hardly more so than Christianity is now doing among the people of India, or in the great heathen empire of China, or in Japan, after less than a century of missionary effort. If Roman emperors were obliged to legislate for the suppression of Christianity in the first century, British rulers, notwithstanding an avowed policy of non-intervention, have been obliged frequently to legislate for the regulation of Christianity in their Indian empire. It is supposed that the entire number of Christians at the close of the first century was about half a million. In India alone the most reliable statistics show about twice that number, in a century of missionary effort. This includes, however, a small body of Christians of earlier origin. Most certainly it was a glorious triumph, when heathen Rome turned Christian in the fourth century, with a Christian emperor on the throne. Yet this great fact should stand in its true historical light, that it may not cast a shade of discouragement over the progress of the gospel now. There is something misleading in the rhetoric that proclaims the Roman world converted to Christianity in the early part of the fourth century. In the face of persecution, a large Christian element had sprung up throughout the Roman empire. It was jealousy toward this element that aroused the persecution of the Roman rulers and populace, but otherwise there was a degree of indifference and tolerance manifested towards various forms of belief in the empire. Converts had been made to Christianity everywhere, and some of them were men of fine mental culture and of great influence. Numbers of Christians were found in the imperial army, and some of them were officers of rank. The Christians throughout the empire were a well organized body, and hence the more feared and disliked. Early in the fourth century the Christian soldiers in some of the legions refused to participate in certain idolatrous

festivals. Persecutions of a most bloody character were precipitated. Marinus, a centurion of Cæsarea, of a noble and wealthy family, and Marcellus, a centurion in Africa, were martyr soldiers. But Christianity was not suppressed in the army. In the rivalry for the throne that occurred during the latter part of the third and beginning of the fourth century, some of the emperors, as Maximin, were disposed, through political motives, to court the influence of the Christians. They were a religious body now, so numerous as really to hold the balance of power; and in the struggle for supremacy it might be success to conciliate them and secure their aid. Constantius showed favor to the Christians, and had numbers of them in his palace. When his son Constantine came to the throne, he consolidated the Christians in his favor, as he marched against his rival Maxentius, by fully avowing their cause. Maxentius was overthrown and Constantine was master of the Western part of the Empire. Licinius, his associate in the East, seeing his policy, now tried to weaken the Christians, and conciliate the pagans by persecuting the former. War arising between Constantine and Licinius, the latter was crushed and Constantine was master of the Roman world. He ever after favored the Christians, but also tolerated paganism and even restored heathen temples. He received baptism from Eusebius in the last days of his life. The number of Christians in the empire on the accession of Constantine to the throne, was probably under ten millions, only about one-twelfth of the entire population. Idolatry still prevailed, and vast numbers of those called Christians were such merely in name. Only a fraction of the Roman world was even nominally Christian. The favor and patronage of the nominal Christian emperor now rapidly increased the number of professing Christians. Julian, who succeeded the sons of Constantine, revived paganism. Altars were again set up, the rites of heathenism re-established, and Christians put under civil disability. About eighty years after this, under Theodosius, paganism, as the state religion, was abolished, but the worship of idols continued for a long time afterward. The conversion of the Roman empire, then, was not as rapid and complete as some have imagined. The same process—and just as rapid—as that which subverted the ancient faith and worship of Rome, is going on in the vast countries of India, China, and Japan today, which are the only great heathen empires now existing on any thing

like the scale of ancient Rome. A rapid weakening of the idolatrous faith is going on from the spread of Gospel light and the conflict of Christian ideas, and a large and well organized Christian body is growing up in these lands. If analogy teaches anything, and if the future may be inferred from the past, and if simple arithmetical computation may be relied on, both India and China, with a much greater population than the Roman empire ever had, will be more completely evangelized in three centuries of effort, than Rome was on the accession of Constantine. In Madagascar we have accomplished before our eyes, for a nation of five millions of people, what was done for Rome in the time of Constantine, and by one half a century of labor. The type of things is just the same; the gospel propagated by missionary effort—a Christian body formed—persecution and martyrdom—progress nevertheless, till royalty itself found it policy to espouse the new faith.

If, from this general exhibit of comparative progress, observation be narrowed to individual efforts, modern evangelism is not at all behind the success of primitive times. If in those early days, large numbers were sometimes rapidly gathered into the church, truth compels us to see in this much that was superficial. Modern missionaries could often have ten fold the numerical success they have, if they would widen the door of admission. In India Xavier baptized as many as *ten thousand* idolators in a month! He wrote that not unfrequently in one day he baptized "a well peopled village." Perhaps a parallel to this cannot be found in any age, yet it was very superficial progress. The Rev. John Thomas, late missionary in Southern India, during his career in the country, gathered together more than a hundred congregations, including about twelve thousand five hundred adherents. It may be doubted if Paul himself had greater numerical success than this. Instances could be mentioned of numbers of modern missionaries who have gathered in multiplied thousands. In Madagascar twenty thousand people joined the Christian congregations in one year. The numerical success of missions was never greater than at the present time.

3. Another misapprehension, seen in the remarks and criticisms and even actions of the present day, is to the effect that, in some way, we are now *working* differently from the apostles and primitive missionaries. It is feared by some that there is too much secularity, too much of a merely

human kind of effort in modern missionary work, and too little trust in the inherent power of the Gospel. And we have, in the case of one mission Board, a proposal to send out its missionaries without support, and merely for the work of preaching, thus returning, as it is supposed, to the primitive way. Now all this grows out of a narrow and mistaken view of what the primitive mode of spreading the Gospel really was. It involves a failure to see that, after all, the mode of carrying on missionary work at the present time does not differ in any material respect from what it was in the days of the apostles and fathers. It assumes a narrow rule for the propagation of the Gospel, which we can hardly believe to be in keeping with that flexible spirit of evangelism, which led the great missionary of the Gentiles to be "instant in season and out of season"—to be "all things to all men"—to teach from house to house—to preach in the synagogues, dispute in the schools, and in every possible way disseminate the truth and advance the Gospel cause.

This criticism on modern missionary effort largely takes the form of a war against schools. The maintenance of schools in which secular education is imparted, is thought to be a grave departure from the work of a missionary, because Paul did not open schools under circumstances widely different. With the same logic we might condemn some of the noblest institutions and enterprises of modern Christendom, carried on for the promotion of the cause of Christ, because not established by the apostles and fathers. Medical missions, hopeful as they are, had no sanction from Paul. The Christian emperors of Rome, in order to eradicate paganism, established Christian schools and libraries; but in reality the school with its scope and aim is a modern institution, and, with its object of moulding and enlightening the opening mind, is a grand power. It is a mistaken and short-sighted policy that would shut the missionary off from a sanctified use of the school in his efforts to plant and spread Christianity. If the apostles and fathers did not use schools in their evangelistic efforts, neither did they use printing presses, and Bible and Colportage Societies, and for the same reason. If there is no intrinsic difference in the nature of the Gospel when carried to a heathen people, then why is a widely different treatment demanded at the hands of the missionary from that justly allowed the minister at home? The Sabbath school is rightly deemed a power in advancing the Gospel at home,

and schools in which the Bible and Christian truth are taught, are not denounced as useless in the interests of Christianity. On what principle, then, is the missionary required to eschew schools in which he may pray, and preach, and teach the word of God? These schools are, to a non-Christian people, what the Sunday school is in Christian lands. It is a most remarkable fallacy that assumes one rule for the evangelist at home, and another for the evangelist in the foreign field. It is passing strange that men who do not reject certain aids in the spread and more permanent establishment of Christianity in a Christian land, where all things are more favorable to effective results from preaching simply, are ready to fall back on some inherent power of the gospel among a heathen or non-Christian people. There is inconsistency and fanaticism in this. One would think the more difficult the field, the greater the necessity for using every available help. Most certainly the grand means of effecting the world's conversion is the word of God preached and taught in some way; Gospel truth quickened by the Holy Ghost. Sometimes the semi-secular schools of the missionary are his best auxiliaries in this work. Just now a great door and effectual seems opened in Japan. The people of that country are seeking to learn the science of the West. They wish to use our school books and general educational apparatus. It is more than probable that the missionaries, by assuming a controlling influence in the education of the country, could greatly enhance their power in establishing Christianity. In India, figures tell a story on this point. Nearly all the missions engage more or less in educational efforts as an aid in their work, and figures show that, while educational efforts stand to other missionary agencies as 1 to $4\frac{1}{2}$, results in converts stand, schools $3\frac{1}{4}$, preaching and other agencies 1. In sustaining schools, no new method of evangelism is proposed, but only the use, in the old spirit and power, of any new opportunity or institution that can be utilized in the interests of Christian work.

4. Again, some indulge a vague suspicion that modern missionaries too often, in their mode of life, with their homes and fixed salaries, differ widely from missionaries of primitive times. Now it is a simple fact that on this point there is no special difference between the ancient and the modern evangelist; for although Paul and other apostles preached the Gospel far and wide, because the medium of a commonly understood language admitted of it, yet this was

not the general practice even in the first century. Excepting Paul and the evangelist Barnabas, but little is known of the history of the apostles. We find these two great co-laborers making extensive tours, and we know that Paul often supported himself by the labor of his own hands; yet he was careful to indicate that this was exceptional, and to establish by argument the principle that the preacher of the Gospel should receive his support from the Church. What we know of the fathers and evangelists of those early centuries, shows us that they selected or were appointed to certain fields where they made their homes, and to which, as a rule, they confined themselves. In modern times experience has shown this to be the only practicable rule. Such is the character of the language in India, China, Africa, and most countries where missionaries are now at work, that it is only by remaining in one locality, and learning the language well, that the missionary can become an efficient preacher. India has more than two score well defined languages and dialects. In China every province has its "speech." The importance—even necessity—of the missionary being located as a rule, is sufficiently manifest. Now when in his field, is there one solitary reason why he, more than a "son in the gospel" at home, should not have a comfortable abode, and the ordinary appliances that contribute to one's temporal well-being? We do not plead for luxuries or any mode of life suggestive of ease. These are hardly compatible with the work of a gospel messenger anywhere. Anything that contributes to the ordinary comfort and preservation of life and vigor in the foreign missionary is perfectly consistent with his calling. If it is important, where workmen are more readily supplied, to conserve the lives and vigor of preachers at home, "and saith not the law the same also," then *a fortiori*, the temporal well-being of the foreign missionary should not be neglected, through any application of a wrong principle. It is wisdom to discriminate between what is incidental and exceptional in every age, and what is essential and fundamental in the work of missions.

Passing by these misapprehensions, let us try to take a juster and more appreciative view of the results of modern Missions. We can merely gather up in brief review some of their most obvious fruits.

1. Foremost is the native Christian Church which has been raised up. In less than a century Protestant propagandists alone have raised up a Native Church from pagan and non-

Christian peoples, of more than three hundred thousand communicants, and a nominal Christian population of but little less than two millions, or four times the probable Christian population of the first century. The close of the second century found a Christian population of not more than this number. In India alone a Protestant Native Church, nearly half as large as the Christian population of the first century, has been raised up in less than a century. In Madagascar, the Sandwich Islands, among the Karens of Burma and some aboriginal races of India, we have instances of great masses of people, even nations, evangelized in a short period. At least half a million children are under instruction by missionaries and their helpers throughout the world. The early centuries, so often referred to as illustrating the marvellous progress of Christianity, can show no greater success than this. At the present rate of advancement, the close of the twentieth century may see the entire world as fully evangelized as the Roman world was in the days of Constantine. A candid and thoughtful review of the progress of Christianity in the past shows us that, even if its numerical progress could be demonstrated to have been greater at some periods than it is now, still we have reason to believe that the *real* progress of the gospel was never greater than at present. From hints in the apostolic epistles, we have reason to infer that the primitive Church was in nothing better than the modern Christian Church of heathen lands, while in many things it falls below it. A large part of Europe was nominally evangelized by force of arms, or by powerful motives of worldly gain. Charlemagne forced the acceptance of Christianity on the tribes of northern Europe. Basileus, the Greek emperor of the ninth century, engaged the Russians by various presents and promises to profess Christianity. In the tenth century Rollo, a Norwegian, seized upon the maritime provinces of France. Charles the Simple negotiated a peace with him by quietly making over a large part of his territory, on condition that Rollo and his army embrace the Christian faith, and accordingly the invading chief and his followers became Christian in name, but they were semi-idolaters for years. In the eleventh century Boleslaus, King of Poland, by force of penal laws and a victorious army, forced the acceptance of Christianity on the Russians, who had resisted all previous efforts of missionaries. But they were unchanged in moral character for generations. The establishment of Christianity in parts

of Germany was attended with cruelty and bloodshed. Mainard, the missionary, on failing by peaceable means to convert the Livonians, obtained permission of Pope Urban III, and a "holy war" was declared against that people. Overcome at length, they submitted and received baptism, and substituted, for the statues of their heathen deities, the images of saints! Toward the close of the fourteenth century, all of the pagan princes became, Christian. Jagello, pagan duke of Lithuania, became a competitor for the throne of Poland on the death of Lewis the King. The Poles favored Jagello, but his idolatry was in the way. This yielded to royal motives, and the pagan prince became a Christian king.

Were Christian powers now disposed to evangelize the world thus, they are in a much better condition to effect their purpose than those mistaken zealots. Gunboats and breech-loaders would be more effective than the javelins and broad swords of such misguided propagandists. And it is well, too, to remember that Europe is far from being all evangelized yet. A truer and better progress is being carried forward by modern missions, and the *real* advancement of the Gospel was never greater than at the present hour.

2. The wholesome leavening influence of modern missions on the unconverted millions outside of Christian countries, is a marked result of these missions. We write of well defined and unmistakable effects of Christian missions in such countries as India and China, apart from the founding of a Christian Church. There is something here less tangible and more difficult to estimate, but a no less real fruit of Christian missions, than numerical increase. In the days of the later Roman emperors, human society had reached the climax of all depravity. Every form of vice had culminated in excesses the wildest, the most refined, and the most diabolical, the world ever saw. Were it not for the pages of such writers as Suetonius, the Christian mind of today could hardly conceive what abysmal depths of depravity are possible to the human soul. In that awful age the divine healing leaven of Christianity spread, and penetrated all parts of the Roman world. Lust, and human slavery, and bloody spectacles, and other frightful corruptions, felt the healing touch, and a better day for Rome and the world began. The hundred and twenty millions of Rome are but a fraction of the millions upon millions that swarm Asia today. India is almost as deeply sunken

morally as was Rome. China is no better. The real moral condition of these countries does not bear recital in a public journal. Christianity comes to them none too early, and is absolutely the only hope of a better state of things. So of all non-Christian countries.

Now the labors of the missionary always exert a wholesome curative influence on large numbers of people who do not make a part of the avowed Christian body. The vices and corruptions of the people are reproved and checked, and a better state of feeling and an improved code of morals begin to grow up, preparing the way of the Lord. The Gospel and the Missionary are a living protest against the prevailing sins of the people. A silent conviction of the truth, often unrecognized by the subjects of it, penetrates the masses here and there, producing results manifest enough to the observant, but difficult to estimate. This power of the Gospel is at work today in India, China, Japan, and the Mahammadan countries of the Levant, among the savages of Africa, and wherever the Gospel is taught and preached the world over. Not more effectually did it work in the days when Christianity undermined the paganism of Rome, and reared up a barrier against the tide of its awful depravity. Thousands of intelligent men in India, who may never be in the visible Church, seem to be Christian rather than anything else in belief. Here are lines written by one of these men :—

> "Thy feet [Christ's] are like the hundred petaled lily; place them on the heart of this vile man.
> With thy touch, O Lord, the leprosy of sin shall leave me.
> O Jesus thy compassion is excited in the sinner's sorrow;
> I speak to thee therefore the sorrow of my heart.
> For the sake of thy love, thou did'st give thy life and saved the world.
> The wounds of a hundred weapons were upon thy person—without any offence thy blood was shed.
> O thou Moon of righteousness, with clasped hands I call upon thee—
> Loosen the bonds of my unrighteousness and take me to thy Father's house."

True it is that "the Kingdom of God cometh not with observation." Often the boundaries of truth are carried far into the realms of error before the fact is fully recognized. The Gospel's unobtrusive triumphs, as a moral leaven among depraved peoples, are as real as the numerical victories of a Church swelled with open converts. Let no impatience lead the Church to forget that the leaven of the para-

ble is surely spreading farther and farther, that the little stone still rolls on, and is filling the plains and rising over the towering mountains of all the round world.

Missions exert a sanctifying influence over education. Civilization as it spreads in the newly opened countries of the world carries secular education with it, but the world by mere human wisdom or science or philosophy, never learns to know God. Modern missions are characterized by the sanctified influence they exert over education, tending to prevent the divorce of science from religion, and making it contribute to the more rapid moral improvement of man.

3. There is an important conservative and restraining influence of Christian missions, over the foreign representatives of Christendom in non-Christian lands. This point is worthy of thoughtful consideration. If the Church does not send her missionaries abroad to represent Christ and his kingdom in the vast lands opened and opening to the Western World, Satan will anticipate the Church and checkmate its work perhaps for centuries. It is a lamentable fact, that apart from chaplains and missionaries and a few godly laymen, numbers of those who go from Christendom into non-Christian lands, bearing the Christian name, soon demonstrate that they were held in restraint by external pressure, which removed, they become a reproach among the heathen. In the early part of this century it was aptly said of the traders, travellers, savans and rulers, that went to India and China, that they left their religion beyond the Straits. Many of them led lives that had better never know the light. No wonder that they feared the missionaries who began to enter these fields, and strenuously tried to block up their way, for their reign of lust, and bribery, and extortion, and lawless power, was endangered. Sturdy old England could not tolerate this beyond 1813, and a free pass was legislated for missionaries throughout India. From that time dated the correction of some of the greatest abuses in India, and the origin of some of the best measures for the well-being of the natives. All will remember how, in a recent discussion in Parliament, the Duke of Somerset attacked the missionaries as enthusiasts, and the instigators of riots in countries now open to civilization. He declared that "every missionary almost requires a gunboat." Lord Clarendon thought missionaries "should follow in the wake of trade" and not precede it. Right well did the Bishop of Hereford

reply, that "there happened to be trades carried on by British subjects and protected with a high hand by the Government, which would make a most unhappy preliminary to the preaching of the missionary. Should he wait till the beneficent influence of fire-water or opium had made the people more amenable to the preaching of the Gospel, and then preach to men whom the trader had demoralized or intoxicated with his liquor and his vices?" Now it is a fact that Christian missions are a bulwark against these sad influences, and if they were of but little avail at present in building up a native Church in non-Christian lands, still Christendom is abundantly justified in keeping them up. They are in this view the "secret service" of the Church among her own people, in the land of her enemies. In the countries now the scene of evangelistic efforts, one has only to mark who, as a rule, the objectors to missions are, to be convinced how important these missions are to Christianity. Without them, many of the representatives of Christendom cause the name of God to be "blasphemed among the Gentiles," are demoralized by the heathen, and actually demoralize them in turn. The more than two thousand Protestant missionaries scattered abroad in all the world exert no small conservative influence against this great evil. Agencies now at work must rapidly make modern civilization universal as the race, and commingle the peoples of Europe and America through the population of the entire world. Looking at the question from this stand-point alone, the Church cannot spare a single man from her missionary corps, nor afford to reduce expenditure one iota. Both should be increased many fold.

Gathering up all these results of modern Missions—sketched but imperfectly—and viewing present in the light of past progress, where is there cause for doubt or hesitancy? Christianity in her work at home, and in her missions abroad was never more successful—never seemed more divine. Can the Gospel fail, or will the Church falter, appalled by the very magnitude of the work undertaken? The Gospel is still the world's only hope, although some over-wise men talk of it as something not needed at this stage of the world's progress, while others fear that the simple divine religion of Jesus hardly now exists. Both these classes of men may well study the words of Mr. Lecky, inclined as he is toward liberal views. He writes:—"If it be true Christianity to dive with a passionate charity into the darkest recesses of

misery and vice, to irrigate every quarter of the earth with fertilizing streams of an almost boundless benevolence, and include all the sections of humanity in the circle of an intense and efficacious sympathy—if it be true Christianity to destroy or weaken the barriers which have separated class from class, and nation from nation * * *, if these—as undoubtedly they are, be the marks of a true and healthy Christianity, then, never since the days of the Apostles, has it been so vigorous as now."

Satan sought to thwart the Redeemer of the race with the gift of the kingdoms of this world. But not thus, and on such a throne would great David's greater Son sit down. He went forth to *conquer*. Looking down the coming ages, He saw the travail of His soul and was satisfied. When eighteen hundred years have failed to do vastly more for Asia, Africa, America and Oceanica, than this period has done for Europe, then men might doubt and falter. But the signs of the times, no less than prophetic intimation, indicate that before the future triumphs of the Gospel, the past will have "no glory by reason of the glory that excelleth." "The battle is the Lord's."

Art. II.—EDUCATION IN BENGAL.

By the Rev. J. E. Payne, Calcutta.

The history of Education in Bengal, since Warren Hastings established the Calcutta Madrissa, extends over well nigh a century. The first fifty years may be called the Oriental period when Persian and Sanscrit held the first place, the forty years following may be termed the English period, during which the English language had the pre-eminence, and this closing decade of the century may be regarded as the commencement of a Vernacular epoch. The attention at first given to Persian and Sanscrit did not wholly preclude the cultivation of English or the Vernaculars; subsequently, when English took the first place as a classic, and a medium of instruction, the study of Persian and Sanscrit continued to advance; so in this Vernacular period there is no apparent likelihood that higher English education or the cultivation of the Oriental classics will cease to enjoy from Government all due encouragement.

The Educational department has, for some years past, regarded proposals to extend primary education as hostile to higher education; and it has been the fashion with writers of no less respectability than contributors to the *Calcutta Review* to discredit statements respecting the educational destitution of the village population. Indeed the advocates of higher education only, have gone so far as to attempt to show that the ability to read is common in almost every village. The recent action of the Lieutenant-Governor of Bengal in transferring power from the Educational department to the civil officers, and in commencing his scheme of primary education, will be better appreciated if the views circulated respecting the condition of the mass of the people and the hostility shown towards primary education be first understood.

The writer of an article, "Education in Bengal," in the *Calcutta Review* of 1870, said:—

"When we descend to the level of facts, the first point which has to be noticed is the extraordinary notion which is generally entertained regarding the condition of the lower classes in Bengal. Theoretic philanthropists, and Calcutta Baboos imitating their language, have so often told us in somewhat general terms of the miserable and

forlorn condition of the ryots, and these accounts form such an admirable weapon in the hands of men who are hostile to the present Bengal land-laws, that those who know—as Mofussil officers and planters do—the real facts of the case, find it hard to obtain a hearing. If men of this class were consulted, they would tell the educational enthusiasts that the peasantry of Bengal are, on the whole, a decidedly well-to-do class."

This writer, having occupied several pages in clearing up the "misconceptions," and banishing the "wild ideas" of the "theoretic philanthropists" and "educational enthusiasts," adds concerning primary instruction: "When Mr. Adams wrote his report on Vernacular Education, it was estimated that there were in Bengal about 100,000 village schools or patshalas, and there is no doubt that Baboo Joykishen Mookerjea was right when he lately stated that in almost every village one of these institutions is still to be found." Then again to prove the general ability to read from the activity of the Bengali press, this writer says: "Any one who knows anything of Bengal knows that books, and even newspapers, are to be found in almost every village."

Were these but the views of a writer addicted to strong expressions, they would be unworthy of notice; but when they are known to have been substantially the views of the Educational department generally, more particularly of its head, they claim attention. The worthlessness, however, of such statements, made frequently with an air of superior knowledge, appears by the results of an Educational Census made in three sample districts in 1872; the one district being near Diamond Harbour, the second near Busseerhaut, and the third near Chooadangah on the Eastern Bengal Railway. In the Diamond Harbour district "88 per cent of the total population had absolutely no education whatever;" "not a single woman in the whole tract could either read, write, or count:" and the test applied to the *educated* 12 per cent of the population, even though it consisted merely of reading, writing, and counting, was too difficult for 7 out of this 12 per cent, they being able only "to count a little or sign their names." In the Busseerhaut district 7½ per cent only could "either read, write, or count a little:" six women, however, of that district could read. Chooadangah is said to have possessed "unusual educational advantages," it having "five middle class English aided schools with an aggregate roll of 208 scholars, 15 primary aided schools with 497 scholars, and 42 unaided

village patshalas with about 875 scholars," yet "out of the whole population only $2\frac{1}{2}$ per cent could read and write, while out of the adult male population $7\frac{1}{2}$ per cent had this much education."

It is hard to believe the existence of such educational destitution in a province where higher education has made such wonderful progress, that the large numbers of students who appear year by year at the Calcutta University examinations, present a spectacle such as the world never saw. Yet it is in education as in other matters. The darkest place in the street is at the foot of the lamp-post. Though the habits of thought, and the religious beliefs of the upper and middle classes in the Presideucy and other large towns, have been so revolutionized by education, that the rising generation is as much separated from the generatiou passing away, as if they had been born and bred in a foreign country, yet the great masses of the people throughout the province are in much the same state as they were iu when Mr. Adam enquired into their condition in 1835, or as when Dr. Buchanan, a quarter of a century earlier, submitted his reports to Government, or, indeed, as they ever have been, and were likely ever to remain, if left for education "to filter down" to them from the upper and middle classes, whose every interest seemed to conspire to keep them in ignorance.

So far back as the year 1781, at the request of several Mahammadans of distinction, Warren Hastings established the Calcutta Madrissa. He provided the building at his own expense; "the sum, however, amounting to about six thousand pounds, was refunded to him by the Company." His object was to conciliate the Mahammadans by providing for the study of Arabic and Persian works, and to raise up a superior class of native officials especially for the courts of justice. This College has the distinction of being the first educational institution established by the British Government in Bengal. It has enjoyed a large grant of public money from its foundation up to the present time, and has conferred its benefits on Mahammadans exclusively. In 1872 it contained 82 students. The languages taught were Arabic, English, Persian, and Hindustani. This Institution has never retained a state of efficiency for any considerable number of years consecutively, its unsatisfactory working has frequently called for Government inquiry, and owing, perhaps, alike to its small number of students, and its frequently inefficient state, it has yielded but poor educa-

tional results for the large amount of public money expended upon it. If, however, the Lieutenant-Governor's recent measures of reform be more permanent in their effects than similar measures in past years, it has a more honorable future awaiting it.

The "dog in the manger" spirit of the Mahammadans concerning education has recently been brought conspicuously to notice. The Lieutenant-Governor, in his "Report on the Administration of Bengal, 1871-72," observes :—

"The results of last year's inquiries have shown that in Hindu districts secluded from Mahammadan invasion, village schools still flourish in large numbers. For instance, Orissa and the districts immediately around it contain one village school to every two villages. In the districts of Easten Bengal, on the other hand, where the population were largely converted to Mahammadanism, the schools discovered during the recent inquiries are very much fewer. In parts of Behar again, where the population is chiefly Hindu, but over which Mahammadan conquerors have frequently passed, there is barely one village school to every fifteen or twenty villages."[1]

Again, concerning the Busseerhaut sample district, above referred to, it is observed :—

"In thirty of the villages the population were nearly all Mahammadans, while in fifteen villages they were all Hindus. * * * In the Hindu villages 14 per cent of the people could read or write or count, while in the Mahammadan villages only $3\frac{3}{4}$ of the population had similar knowledge."[2]

Although the Mahammadans possessed the first educational institution founded by the English in Bengal, and have had unrestrained access to all the general schools and colleges, yet so backward have they been to avail themselves of these educational facilities, that the Educational department and the Calcutta University have, year after year, drawn attention to the backwardness of education among them. Some of the more enlightened Mahammadans took opportunity to press the need of education on their neighbors, and here and there signs of improved temper in educational matters were observable. At this favourable juncture the Lieutenant-Governor took the question of Mahammadan education in hand, investigated its state generally, and by a minute of July 29th, 1873, on "Mahammadan education and the Mohsin endowment;" his honor has done the Mahammadans under his rule the fullest justice, if indeed, in his anxiety to correct their backward

[1] *Bengal Administration Report*, 1871-72, *p.* 218.
[2] *Ibid*, *p.* 217.

state of education, he has not shown them considerable partiality. However, if the Mahammadans fairly appreciate the generous measures of the Bengal Government, few people will complain; but should they not avail themselves of the special provision being made for their education, in Persian and Arabic where necessary, they will be a reproach to the Province. New Madrissas are to be established at the centres of Mahammadan population, classes are to be provided at Zillah or District Schools, and the fees of poor Mahammadan boys are to be paid in part. If all this special provision bear no adequate fruit, the Mahammadan community will have no fair ground of complaint, should the Government hereafter deal with them on terms of strict justice instead of with generosity.

Whether the Mahammadans be grateful or no for the consideration now shown to them, their friend, the Lieutenant-Governor, is not deficient in gratitude on their behalf; for having obtained from the Government of India "an addition of Rupees 50,000 to the grant for education in Bengal," he assures the Government of India that he "is most grateful," and then proceeds to appropriate this additional grant for the benefit of Mahammadans exclusively. By means of it, he will be able "to maintain as a full power College the large and successful General College at Hooghly," and yet take away from that College the Mahammadan Mohsin endowments yielding about Rupees 55,000 per annum. Having thus set free the Hooghly endowment, his Honor reckons that he has that sum, and a further sum of Rupees 38,000 granted in the Educational Budget of 1873-74 to the Calcutta Madrissa and its Schools, at his disposal for "Special Mahammadan Education." From this sum his Honor will give Rupees 7,000 for the Hooghly Madrissa and boarding house; Rupees 35,000 for the Calcutta Madrissa and its branch schools and boarding house; and the remaining Rupees 51,000 he will spend on the Madrissas to be established at Dacca, Chittagong, Rajshaye, and on other means of promoting the education of Mahammadans. Whatever effect this conspicuous friendliness may eventually have on the general Mahammadan population of Bengal, the leading Mahammadans of Calcutta have, in words at least, acknowledged it; for within a fortnight from the publication of the Lieutenant-Governor's Minute in the *Gazette*, a meeting was called, a speech of three hours' duration expounding the Government measure was

delivered, and a Memorial to Government was adopted. Time must unfold the rest.

Ten years after the establishment of the Calcutta Madrissa for the Mahammadans, the British Resident of Benares projected a Sanscrit College for the Hindus, and designed that it should do for the Hindus what the Calcutta Madrissa was meant to do for the Mahammadans. But as Benares is no longer in Bengal, more than the briefest reference to that Sanscrit College would be out of place.

Immediately upon the establishment of this College for the Hindus, the real forces which have directly and indirectly brought about what has been done for the education of the people began to operate. In 1792, those godly men, Grant and Wilberforce, commenced to agitate for the insertion of a clause in the East India Company's Charter, then about to be renewed, providing for the introduction into the Company's dominions of sound European knowledge, and the elevating truths of the Christian faith; but their efforts were not successful until the Charter was renewed twenty years afterwards. The rulers of India were able to secure the rejection of Wilberforce's resolutions by the House of Commons in 1793, but events soon proved their impotence to exclude from Bengal either European knowledge or the Christian faith; for before the close of that year William Carey had arrived, and with him all which those rulers feared and hated, but could neither suppress nor expel.

The education of the people generally began with this present century. Mr. Ellerton, an indigo planter at Malda, established some Vernacular schools. In 1807, Dr. Buchanan commenced his Educational Survey of Dinajepore, Rungpore, Poorniya, and parts of Behar. In 1815, Lord Hastings made a grant of Rupees 600 a month to Mr. May's cluster of Vernacular schools at Chinsurah. In 1818, the Calcutta School Society, designed to improve the existing schools, and encourage higher education, was founded; and about the same time David Hare, Rajah Radhakant Deva, and several missionary societies began to expend much time and money upon education. Then came the Council of Education, and after it the present Educational Department.

The present extent of Educational work in Bengal will appear by the following Statistics taken from the latest Report on Public Instruction :—

General Instruction.	Institutions.		Pupils.	
Superior Instruction ...Government Colleges..	9		930	
Aided Colleges ...	5		357	
Unaided Colleges ...	2		36	
		16		1,323
Secondary Instruction.				
Higher Class Schools...Government	52		10,282	
Aided	78		8,112	
Unaided	47		11,629	
		177		30,023
Middle Class Schools...Government, English..	9		902	
Do. Vernacular.	213		11,740	
Aided ...English ...	477		23,492	
Do. .Vernacular.	763		33,962	
Unaided...English and Vernacular.	196		9,027	
		1,658		79,123
Primary Instruction.				
Lower Class Schools...Government Schools ...	20		586	
Aided Schools	618		18,277	
Aided Patshalas ...	1,813		45,916	
Unaided Patshálas ...	10,618		147,887	
		13,069		212,666
Schools for Girls including Zenana Agencies...Government ...	2		118	
Aided	297		8,040	
Unaided	45		1,360	
		344		9,518
Special Instruction.				
Madrissas ...Government	2		114	
Law ... do. ...	8		566	
Engineering ... do.	1		116	
Medicine ...Government.English...	1		247	
Do. ... do. Bengali ...	1		336	
Do. ... do. Hindustani.	1		118	
School of Arts ...Government ...	1		76	
		15		1,573
Normal Schools.				
For Masters & Mistresses...Government ...	26		1,417	
Aided	15		436	
Unaided	1		14	
		42		1867
	Total Institutions...	15,321	Pupils...	336,093

The following table of Expenditure is given in the latest Bengal Administration Report :—

	Expenditure during the year 1871-72.			
	From the Government Grant.	From School Fees, &c.	From Endowments or Subscriptions, &c.	Total.
Primary Schools ...	1,28,356	54,943	34,472	2,17,771
Middle do. ...	3,23,853	2,03,764	2,64,300	7,91,917
Higher do. ...	2,25,547	2,80,770	83,476	5,89,793
Colleges ...	2,31,244	1,01,365	96,747	4,29,356
University ...	Nil.	46,520	Nil.	46,520
Special College and Schools ...	2,03,499	61,975	6,139	2,71,613
Normal Schools ...	1,31,995	7,209	16,935	1,56,139
Girls' do. ...	70,641	13,669	89,763	1,74,073
Scholarships ...	1,44,593	Nil.	6,868	1,51,461
Direction and Superintendence. ...	3,14,295	Nil.	Nil.	3,14,295
Miscellaneous ...	40,014	Nil.	4,107	44,121
Total Rupees...	18,14,037	7,70,215	6,02,807	31,87,059

It will be seen by the foregoing tables that in 1872, out of the 13,069 primary schools reported, only 2,451 were supported in any way by Government: and out of the Government expenditure of eighteen hundred thousand rupees, little more than one hundred and twenty-five thousand were spent on primary education. Controversies about saving money from higher education, or instituting an educational tax for the extension of primary education, had so paralyzed the Educational Department, that fifty thousand rupees granted in 1871, for the increase of primary instruction, remained unspent at the close of the official year in 1872; moreover, at the very time when the Director of Public Instruction had this fifty thousand rupees for primary instruction lying idle, he could hardly be induced to make grants for patshalas at all, and when he did make them it was on harder terms than before.

But the Director of Public Instruction has no longer the

power successfully to oppose education for the masses of the people. His Honor the Lieutenant-Governor has determined that primary education shall be properly attended to; he has completely re-cast the Educational Department; and by his order the civil offices throughout the whole province have been actively engaged for several months past in beginning his new patshala or village school Grant-in-aid scheme. "Campbell's Schools" has already become a term in the Vernaculars of the districts; the village pedagogues have, in some six or seven thousand instances received a few months' aid of from two to five rupees a month; the Divisional officers have submitted reports that the sums allotted to the various districts have been apportioned to the required number of village schools; the new school committees have commenced to hold meetings in their respective districts; and messengers bearing money from the district treasuries to the village pedagogues have commenced to puzzle them by paying $2\frac{1}{2}$ rupees for one month and 2 rupees for the month following, verbally explaining that the money allowed to the district had become insufficient for the large number of patshalas aided. Thus a beginning has been made, and if Sir George Campbell continue to rule Bengal long enough to correct abuses and insure his great primary education scheme a fair start, it will yield the people the good which he has prophesied.

Notwithstanding the changed constitution of the Educational Department, the Director of Public Instruction continues to bear that title, but no longer presides over Inspectors of Schools, and they again over Deputy Inspectors, and so on throughout the department. The symmetrical beauty of that branch of the service has been sacrificed to public utility, and in place of a pyramidic department having its head up among the cool breeze of the Himalaya mountains during the hot months of the year, the Director of Public Instruction has been placed in the Bengal Secretariat where the Lieutenant-Governor says it will be "less possible for him to exercise a direct control over local operations, that having been transferred to civil officers" he having been made "the medium of communication between the local and inspecting authorities and the Government, the adviser of the Government in educational matters, the condenser and compiler of statistical information, and the organ of the views of Government." The Inspectors of Schools are placed under the order of the Commissioners of Divisions

to render them advice and information and give effect to their wishes. The Deputy Inspectors are placed under the Magistrate's orders and act under the supervision of the Inspectors; and a new class of Sub-Deputy Inspectors has been created to act under the local authorities.

This newly adapted educational machinery may, or may not, work well after the adjusting hand shall have been removed; for the present, of course, educational wonders are being wrought. The Viceroy earnestly intends that the principles of the Despatch of 1854 shall have effect; the Lieutenant-Governor has published minutes and orders in the *Gazette* that alone constitute a volume of educational literature; Commissioners, Magistrates, and other civil officers, whatever their personal views about the comparative value of collegiate or primary state schools, have had to work mightily in the cause of primary education; hence if wonders were not wrought it would be strange indeed. But when the chief rulers shall be occupied with other matters of state, when over-worked Magistrates shall be engaged upon duties that for the time they have as far as possible laid aside, when the old spirit of the educational officers begins to re-appear, and when the hundred and one new difficulties that haunt new schemes show themselves, how far the new educational measures will be expanded to make them adequate to the people's wants, is a matter of no little uncertainty.

Government and Grant-in-aid schools and colleges have done well for the upper and middle classes of the community, and the Lieutenant-Governor, in bringing forward his new scheme of primary education, has wisely left the Grant-in-aid system almost unaltered to do the work for which it has proved itself adapted. He has provided that the allotments of money for superior and secondary instruction shall be kept separate from that for primary instruction; and although the different classes of instruction are placed under the newly constituted district school committees with the Commissioners and Magistrates as their chairmen and vice-chairmen, yet the powers given to those committees are different in the different cases. They exercise the powers before exercised by the Educational Department in the case of higher and middle class schools, but they are merely the advisers of the Magistrate in disposing of the allotments for primary education,—in fact the Magistrates have in making the allotments to the village schools acted

without even consulting the district school committees. The Colleges, Normal Schools, etc., will remain under the Director and School Inspectors unless they be otherwise specially arranged for.

The Government expenditure on higher education has been re-adjusted, not reduced, and additional means for teaching physical and natural science have been provided. The following table, copied from the last Report on Public Instruction, shows the cost of educating each student in the various Colleges :—

Full Colleges teaching up to the B. A. Standard.	Total numbers of Students on the rolls. Monthly average.	Cost of each Student per annum.	Number of Students who passed in 1871-72.	
			The First Arts examination.	The B. A. degree examination.
		Rs.		
Presidency College ...	399	279	58	36
Hooghly do. ...	138	335	20	7
Free Church do. ...	122	184	11	11
Cathedral Mission College.	100	314	15	7
Kishnaghur do. ...	105	340	19	5
Patna do. ...	75	482	8	6
Dacca do. ...	103	357	9	5
General Assembly's do. ...	70	231	4	7
St. Xavier's do. ..	30	592	2	3
Berhampore do. ...	33	992	4	1
Sanscrit do. ...	26	620	3	...
London Missionary do. ...	40	374	2	...
2nd Class do. ...	...	...	...	...
Gowhatty High School ...	12	432	3	...
Cuttack do. ...	19	283	6	...

The Berhampore College, where each student's education cost £99-4-0 per annum, and the Kishnagur and Sanscrit Colleges have been duly attended to by the Lieutenant-Governor, and the money spent on them has in part been more usefully employed.

The education of girls and women has made but very small progress, even though much has been said and done during two or three generations to promote it. The population of Bengal is sixty-six millions, of which more than thirty-three millions are females. Of this vast number only 9,518

girls and women are reported to be receiving any kind of instruction whatever: thus, but one in every three or four thousand of the females in the province is being taught to read or write. There are, however, large numbers of females whose male relatives teach them to read, but whose education forms no part of any annual report, still of the nine thousand girls and women attending Zenana or girls' schools, not a small proportion consists of children from five to seven years of age. Most of the girls cease to attend school at about nine or ten years of age, a few remain at school until twelve, and here and there under exceptional circumstances a girl of thirteen or fourteen may be met with in the ordinary girls' schools. The desire for female education is limited to Calcutta, Dacca and a few towns and chief stations in Central and Eastern Bengal. In Calcutta and elsewhere the Hindu ladies have commenced very generally to pay fees for the instruction which they receive at their homes, but fees in girls' school can scarcely be said to exist. A chief share of educational work among the females is done by Missionary Societies,—the American Ladies' Mission alone having one thousand of the nine thousand scholars reported. Brahmos have latterly made good progress in the work, but Hindus generally appear less favorable to the education of the women than they were a few years ago. Educated girls, however, are often sought for, and are always regarded with favor by the professional match-makers; hence, it is evident that education for girls is obtaining a value in Bengali society; still not until its value increases can Hindu parents be expected to spend much money upon the education of their daughters.

The education of Europeans and East Indians has received far too little Government aid and encourgement. In education, as in other things, a fear of showing partiality to Europeans often results in their interests being unjustly neglected and set aside. Moreover, the Europeans and East Indians generally do not seem to have been so alive to the need of giving their children the best possible education as their neighbors the Hindus, have been; perhaps in some measure this may be accounted for by the practice of sending children to Europe for education when the means for doing so can be provided, thus diverting the children and the sympathies of the richer classes in the Christian community from the local educational institutions. In whatever way the comparatively backward state of education among

Europeans and East Indians may be accounted for, the University examinations make the fact palpable year after year, that no class of the community now stands in more need of Government attention to their educational necessities. The community is small and the families are often scattered. The cost of education at the few schools for Europeans is high for those who live near enough to send their children as day scholars, and almost prohibitory to those who reside at a distance, and whose incomes do not exceed two hundred Rupees a month. Government surely ought not to leave this growing class of the community to depend so largely on charity schools for thee ducation of their children as they have now to do. Will Sir George Campbell yet crown his other educational measures by making suitable provisions for the Europeans and East Indians ?

The educational work of Missionary societies occupies a no less honorable place in the present than it did in the past. In his minute on the last Report on Public Instruction, the Lieutenant-Governor remarks,

> " That the cost at the Free church College per pupil is lower than at any other Government or Aided College in Bengal, while the cost per pupil at the General Assembly's College is the next lowest. The great schools attached to these two Colleges are sixth and seventh on the list of successful higher Schools in Bengal, while the College reports show that the Free Church College passed more B. A. Students than any College in Bengal except the Presidency College, and more First Arts students than any College except the Presidency, Hooghly and Kishnaghur Colleges. On all grounds, therefore, the Free Church College may be congratulated on its very signal success. * * It is satisfactory to find that Missionary Schools are specially successful among the highland tribes of Chota Nagpore, Sonthalia, the Khasi Hills and Darjeeling where ordinary Government agency can least easily penetrate."

Missionary education has been so fully treated in the Allahabad Missionary Conference Report, already in the hands of those who are likely to read this article, that further treatment of it here appears to be needless.

When educated, what do the people read ? is a question that opens up a subject second only to that of education itself. The issue of books and pamphlets is increasing yearly at an enormous rate, but very few of even the best vernacular books are free from obscenity. The great mass of novels, dramas and poetical works now published in Bengal is distressingly corrupt and filthy. Soon after publishing his minutes on primary education, the Lieutenant-

Governor ordered the publisher of one filthy book to be prosecuted. Nothing more, however, than the burning of the few hundred copies of the book found with the publisher resulted; the book being still obtainable in the Calcutta bazars. Immoral books and pamphlets are obtained easily by the pupils in the schools and colleges, and circulate freely among them. Book hawkers find admission to the families of the respectable classes, and supply the females with the filthiest trash. And now that the reading power of the country is about to be increased by seven thousand village schools transformed into places of real instruction, this vile stream, if allowed to flow on unchecked, will deposit its contaminating filth over a wider surface. Of a certainty, this matter demands the profound attention of the educators of the people.

Art. III.—THE NATIVE MINISTRY.

By the Rev. G. Kerry, Calcutta.

The reader is requested kindly to bear in mind, whilst perusing this paper, that the writer's knowledge of the character and state of the Native Ministry is limited almost entirely to that which exists in Bengal; and he is aware that probably some of his statements are not applicable to the condition of things in other parts of India.

Of the many important questions bearing on the successful prosecution of the missionary enterprise in India, which call for wise and immediate settlement, few can be mentioned which are of greater moment than those which relate to the Native Ministry. "The harvest truly is great, but the laborers are few." Laborers from foreign lands have come year by year and have toiled diligently and not in vain; but all have felt that the main part of the work to be done cannot be accomplished by foreigners. A native ministry is a necessity. The teaching of God's providence in all past time, and in all lands, leads to this conviction. We are inclined to think that it is not necessary or desirable now, that the number of European and American missionaries in those districts of this country, at present occupied by missionary agency, should be greatly increased. Once the prayer of Christians to the Lord of the Harvest that he would send

forth more laborers into his harvest meant, more missionaries from foreign lands ; it should now mean more faithful, devoted and holy Christian laborers in India itself. How is a native ministry to be obtained ? How is it to be sustained ? and what should be its relation to missionaries from foreign countries, and to the societies ? These are questions which have frequently risen, and are still rising and demanding a solution.

Missionaries hitherto have necessarily had the chief part in giving practical answers to these various questions, but the answers given have not been final. It was comparatively easy to form an idea of what the native ministry should be, and to indulge hopes of what it would accomplish ; but during many long years circumstances forbade the establishment of a ministry such as was desired, yet a native ministry of some kind was felt to be a want, which must be supplied some how or other. It was not only missionaries in India who felt this, the friends of mission work in Europe and America felt it, and from time to time urged the missionaries to do all they could to supply this want. Moved thus by their own desires and the force of the opinion of others, missionaries made an attempt very early to raise up in this country a ministry of the Gospel. It seems to us that in much of what they did in this way they were guided very much by the principles of expediency. Hence the ministry which grew up in this country was, as a whole, in almost all respects, far below what the Scriptures teach that the ministry should be. It was only tolerated, because it was, or seemed to be, the best which circumstances admitted, and it was hoped that in time, with the growth and development of the Church, a ministry of a higher character and of greater efficiency would be obtained. In anticipation of this, diligent efforts were made in connection with almost all Missions to train suitable and well furnished ministers of the word of God. In some cases these efforts were partially successful. Some able and godly men were prepared for, and ordained to, the work of the ministry. But notwithstanding this advance and improvement, there is a feeling in many minds, and many of these ordained ministers share in the feeling, that expediency still rules so as to prevent the native ministry from occupying its proper place and doing efficiently its proper work. There is an artificiality about the native ministry as at present constituted, having a fatal effect upon its life and power ; and its members have never

yet held their proper relation to the Church of Christ in India or elsewhere.

With very few exceptions the native ministers are under the control, more or less, of foreign missionaries, are supported by funds contributed from foreign sources, and the salaries or allowances these men receive come to them through the missionaries. They consist of two classes, ordained native ministers, and unordained ministers. We wish first to make some remarks on this latter class, which is by far the larger, as it was the first brought into existence. These men have been commonly called native preachers by some missionaries, and catechists by others, whilst in the villages, both Christians and heathen have known them as the *employés* of the missionaries. The title and rank of minister have been withheld from them, probably from the feeling that in character, attainments and ability they were not fit men for such a high position in the Church of Christ. Hence they were not allowed to baptize or to administer the Lord's Supper. But notwithstanding their want of formal ordination, these men had to perform the highest duty of a Christian minister, that of preaching the Gospel. A great amount of preaching has been done through wide districts, by these men, and it cannot be disputed that in many ways good has resulted from their labors. They were not generally men of much education, or of great mental power, nor men who seemed to be moved to engage in the work of preaching by any very deep and fervent religious feeling. The missionaries were their employers, having the power to dismiss them or to increase their pay. The relation between these preachers and the missionaries was, to a large extent, a mercenary one, hence the work done was always with a desire to please the earthly master and to obtain the pay. No doubt some good men rose above this feeling, and labored diligently as in the sight of the Lord. But our experience with these men, and observation of others, convince us that the relationship which has so largely existed between missionaries and native preachers can hardly co-exist with true and single-hearted service to Christ as preachers of his Gospel. This kind of ministry is manifestly of a far inferior order to that prepared and sent forth by our Lord to preach in Palestine, and afterwards throughout the world,—far inferior to any ministry which has ever exercised any great and permanent influence on any community, in any period of the world's history.

Looking at the circumstances under which mission work was commenced and carried on in India in past years, it is not to be wondered at that this agency, the only one apparently available, should have been accepted. Missionaries were few in number, and felt the urgent need of a native agency to help them in gaining closer access to the people; and they were earnestly desirous of multiplying as quickly as possible the number of living voices proclaiming the news of divine love to man brought by Jesus Christ. The motive which led the missionaries of a former period to the employment of this class of native preachers was good, but whilst admitting the purity of the motive, and that partial good results have followed the plan pursued, the question forces itself upon the consideration of the missionary of to-day, whether more harm than good does not now result from the perpetuation and multiplication of a class of men, whose sole or chief reason for preaching is that they gain their living by it. We are in some doubt as to whether the pioneers of mission work did not err in commencing the system which now exists, but happily it is not necessary to enquire into that point; right or wrong, the evils which now exist, were not so apparent then; they were trying an experiment in all sincerity; it has now to be seen whether that experiment has succeeded, and whether it should be continued, or given up, or in some way modified. In the first instance the numbers of this class of men were few; they lived nearer to the missionary and under his protection; it was necessary to support in some way outcast and destitute converts; the system as it now exists had not been developed; the relation of the preachers to the missionary was not so clearly that of a servant to a master, but more like that of a son to a father. But this state of things has almost entirely passed away. In connection with many missions, a class of agency has grown up in which the monetary and servile relation of preachers to missionaries is far too prominent. Men of ordinary Christian character, moderate abilities and attainments, who are willing to work as preachers, are engaged and sent forth to this great work of preaching the Gospel to their fellow-countrymen. They are expected to act in strict subordination to the missionary, who is, to all intents and purposes, their master. We have seen and heard of very few instances of men of this class, who have given themselves to this way of life under a deep sense of being called of God

to do a work which they felt they must do, in fulfilment of their allegiance to Christ their Lord. The post of a preacher is very largely sought for as an honorable and tolerably easy means of livelihood by many of our poorer Christians, the pay being regular and the work generally light. These men are mostly well conducted and do their work according to order, but still in a perfunctory manner. Zeal, ardor, spontaneity in their work are rarely if ever seen; indeed such qualities cannot be expected from such men entering the ministry in the way most of them do. Yet we feel that these men should be spoken of with all kindness and respect; the class is, on the whole, worthy and well-deserving, but the men have been placed out of their proper sphere; the system which so places them is evil; it cannot be good or do good; it does much harm in many ways. It does harm to the men employed, by encouraging the idea that preaching the Gospel is one of many trades and professions by which a man may seek to support himself and his family; hence the divine idea of the Christian ministry is obscured and lost, and those who should be Christ's ministers become the servants of men. They are responsible to the missionary, and lose, or rather fail to feel their direct responsiblity to their Lord in heaven. It is equally an injury to the young and feeble Church of Christ in India, serving to check the development of voluntary laborers in the cause of Christ from amongst his professed followers, because every person who shows the least capacity for work is almost at once taken into the pay of the mission, and brought into a state of dependence on, and subjection to, the missionary. There has, therefore, been very little free and spontaneous work done for the Lord by the members of the churches, and beside this the Church has in many cases been weakened of needed strength, by the withdrawal of its best members, who have been taken out of it and sent to distant places as paid preachers, but who might otherwise, by remaining with their brethren, have ministered to the more independent and vigorous growth of the young Church. This is probably one of the causes of the deplorable weakness of the native Church; its best men have become dependent upon the missionary and have sacrificed their freedom for pay; large numbers of the younger members of the Church are looking forward to doing the same thing. For, the ministry of Christ's Gospel in connection with missionaries and societies is a way of livelihood which

is open to almost any man of decent character and moderate ability and education. A ministry to be characterized by strong faith, fervent zeal and holy devotion, can never be obtained on the system which has hitherto been so largely followed; without such a ministry the piety and zeal of the Church can never be very great, and the work of conversion from the heathen can never make rapid progress. Further, we think the system is injurious to the heathen to whom these men are sent to preach. Men, who are to preach the Gospel effectively, so as to secure the great end designed by the God of mercy in the establishment of that ministry, need "a tongue of fire," a heart burning with love; they must not be mere lecturers or talkers; it is not enough even that they be sincere in the belief of Christian truth; they must have "a burden of the Lord"—must declare that which they have felt and known of the power of the Gospel; they must speak with what Vinet calls "the accent of conviction." The great need of India at the present time is such preachers. Oh! that God would graciously give them in large numbers to this unhappy land. Ought men of a different character to be sent forth by missionaries and committees? We think not. To send forth another class of such preachers is to do a great wrong to the people of this country; it is giving a stone instead of bread. Is not this one reason why preaching seems in so large a degree to fail in making an impression on the people of this country, so that, in many quarters, preaching is lightly esteemed as a means of evangelization? It should further be added that it seems to be misleading to friends of mission work at home, whose idea of the native ministry is very different from the reality which exists in this country. Many who take a deep interest in the successful prosecution of mission work, think when they see the statistics of missionary agency, that this agency is much more complete and efficient than it is, and that more progress has been made in this direction than can be fairly claimed. This misapprehension should be prevented.

In what has been thus far said, reference has been exclusively made to the unordained agents of the mission, the catechists or native preachers. The fact of their not being ordained and not receiving the status of Christian ministers, shows that it is admitted that this class of men is not generally endowed with the gifts and graces and attainments which are essential to a proper performance of the work of the ministry. Yet the work they do, as already

said, and in this opinion many will agree, is the very highest and noblest work of the Christian ministry; it is the first and chief work which most missionaries contemplate when they leave their own country—that of preaching the Gospel. The Apostle Paul clearly felt this preaching to be the first and most important of all his labors when he said, "Christ sent me not to baptize but to preach the Gospel." It may be rightly questioned whether any men ought to be appointed to preach the Gospel as agents of a society and representatives of the Church of Christ, from whom it is yet felt right to withhold ordination. If it be believed that certain men are called of God to preach, and therefore they are sent forth and sustained in their labor by the contributions of Christian brethren, why not ordain them? If, on the other hand, there be not such belief, why in any way give a sanction to men doing that for which they have not received the necessary divine call?

But there is another class of native ministers who have been ordained to the work. These men, in almost every respect, are far superior to the unordained native preachers; they are ministers and generally receive the title of Reverend, to which perhaps no exception should be taken, so long as other ministers use the same prefix. During many years past, in connection with most missionary organizations, great efforts have been made to call forth from the Church suitable men to the work of the ministry, who should receive the full status of the office. The last ten years show a great advance in this direction. Of these men we are constrained to speak with great respect and esteem. They have culture, intellectual power and activity, zeal and piety, they generally win the love and regard of missionaries and their native Christian brethren, and obtain considerable honor from Hindus and Mahammadans. Their influence as a body of Christian ministers is in many ways powerful for good. But with all these admissions, satisfactory as they are so far as they go, an impression prevails in many minds that this ministry fails at present to fill rightly and efficiently its appointed sphere of activity and labor. There is in it some great and serious deficiency. We are inclined to think that it has been formed and trained too closely on modern foreign models, and that therefore it is cramped and fettered; there seems to be a want of naturalness and freedom in it. It is too quiet, retiring, unobtrusive and unaggressive. It seems to be wanting

much in evangelistic fire and energy. The brethren appear not to have risen to a full conception of the relation which they hold to their fellow-countrymen as ambassadors for Christ. In regard to earnest and active evangelistic work among the Hindus and Mahammadans, they do not appear to be in advance of the unordained preachers and catechists; in truth, some of these latter surpass them in zeal and power as vernacular preachers of the Gospel to their unenlightened countrymen. Of course there are marked exceptions to whom this general statement will not apply. Still it seems a remarkable fact, for such we believe it to be, that in the native ministry there is scarcely a man who has the force and power as a vernacular preacher which is possessed by some of the preachers connected with the Bramha Samaj. Much is said in these days about the failure of the missionary enterprise in India; much which is foolish and false, to which a ready and sufficient answer can be given, but it cannot be said that in all directions the success of mission work has been marked and triumphant. Mistakes have undoubtedly been made, and failure has followed. Has there not been hitherto a signal failure in the efforts made to call forth a vigorous and powerful native ministry? Candor requires the answer to be made in the affirmative. The failure which is admitted, happily, has not been so great as to destroy the hope of ultimate success, but it has been great enough to justify an earnest enquiry into the causes of failure, and as to how greater success may be attained in the future.

The ministry of the Gospel, to be successful, must be a divinely appointed one. The men must be such as are called of God and fitted by God for their great work. The ministry as it now exists in this country seems to be, to a great extent, made and fashioned by men. Scriptural precept and example have been overlooked and set aside. Numbers of converts, mostly young men who have given no marked and decided evidence beforehand of the possession of zeal and consecration to the work of the Lord in the ministry of his word, have been appointed with and without special training, to preach the Gospel. There has apparently been an eager impatience, very natural to missionaries, to multiply the number of preachers, hence they have anticipated the divine order and have sent men to preach, whom God did not send, have put men into a class of professional preachers, who would have served the cause of

Christ more effectually, by earning their living in some office or shop where they might have exhibited day by day in the presence of the unconverted, the purity and truth of the Gospel. What is needed then by those on whom devolves the human responsibility of appointing men to the ministry, is a clear and devout recognition of God's right to choose his ministers, patient submission to that right, and a firm belief that God will in his own fit time choose and send forth laborers into his harvest. "He that believeth shall not make haste." Faith in God should lead to prayer, earnest and special, that God would speedily give the men, the need of whom is so strongly felt. And in future the principle should be discarded which leads to the appointment of the best of our converts to the work of preaching, whether they have the special spiritual qualifications for the work or no. It ought not to be said or felt, we *must* have preachers, and, therefore, if we cannot get those who come up to the divine standard, we will get the best we can. We hope we shall not be understood as bringing a sweeping charge against the native ministry as a whole, and saying that they are not any of them called of God to preach his Gospel. It is our great happiness to know some whose credentials as divinely appointed ministers of the Gospel are indisputable; they love the labor of preaching, and they preach with a power and fulness of love and earnestness which we envy. The number of these men, we believe, is steadily increasing and doubtless will increase. For there is a perceptible growth in the spirituality and life of the native Church, and with that men of a higher spiritual character will be forthcoming for the work of the ministry.

But in order to the full efficiency and power of the ministry being attained and put forth, it is not only necessary to have devout, earnest, well-taught men filled with love to Christ and to the souls of men; there must be a change wrought in the relation which these men bear to missionary societies, to foreign missionaries, and to the Western forms of Christianity. They need to be free from all trammels and restraints but those which the Lord himself may impose by his Word and Spirit. The ministry of the past has, from the beginning till now, been more or less fettered, and therefore weakened. It has been placed in a wholly subordinate position to the foreign missionary. This was manifestly both right and necessary in regard to

those preachers and catechists who sought and accepted the office simply as a means of earning their bread; if it were right to employ such men in preaching, it was of course necessary to see that they did their work, and to direct and control them in it. They were paid servants, and it was necessary to treat them as such; as Christian servants of Christian men. The system was bad, but seemed to meet a present want. But it is to be hoped this system is, to a great extent, passing away. It would be manifestly impossible to treat the higher class of ordained native ministers as hired servants, receiving a certain amount of pay for a certain amount of work, of which they must give a regular account to their masters, receiving praise or blame as the case might be. Yet the evils of the old system to some extent survive, and with present arrangements it does not seem easy to get entirely free from them. These men are in the pay of foreign societies and are, therefore, in some sort servants of these societies, as it may be said perhaps the missionaries are also. But there is a great difference in fact between the position of missionaries in relation to the societies, and that of native ministers employed by the societies. These societies represent the churches of the countries to which they belong, the missionaries have been from early youth associated with these churches; all their sympathies and prejudices are with them, the managers of the societies are their personal friends and have sent them out to the mission field as honored and trusted brethren to do a great and noble work. The missionaries and the committees and representative men of the societies are associated brethren, and have no feeling of inferiority on the one hand, or superiority on the other. The case is altogether different with most of the native ministers employed by the societies. They owe their position to the missionary, they work under his direction, and draw their pay through him, and in a hundred ways feel that their position is different from that of the foreign missionary. A painful sense of inferiority has been felt which has, from time to time, led to the expression of dissatisfaction. Something must be done to remove this feeling. The native ministry of the Gospel of Christ in India must be set free from their position of real or implied subordination to foreign ministers of Christ, or constant difficulties will arise, mutual distrust will ensue, neither foreigners nor natives will do with full efficiency the work they have

at heart. So long as this difficulty remains the ministry will be deprived of half its power; a practically enslaved ministry can never be powerful in its influence on the minds of the people of India or of any other land. We are persuaded that this is one reason why the ministry as it now exists is, to so large an extent, weak and uninfluential as a Gospel ministry. When we speak of the native ministry as being weak, we do not mean to suggest any blame to them; what has been written thus far on this subject, has been written with feelings of much sympathy with our native ministerial brethren, and with some sorrow, because it is believed that the inefficiency, so far as it exists, is largely the result of causes for which they are not responsible. The want in this country, of a wholly consecrated, aggressive, successful ministry can never be met, so long as that ministry is placed in an inferior and servile relation to foreigners. English missionaries, as soldiers of Christ, are not to feel that they are come to conquer India for English churches, but for Christ himself. Native ministers must not therefore be regarded as a subsidiary force employed by them to complete the conquest. So long as they are so regarded and treated, they will be inferior. It is our belief that, if the relations could be changed, as they must be some day, the native ministry would show to great advantage, as we believe it will, in comparison with the foreign ministers. We cannot but remember that native ministers may say with regard to foreign missionaries, "Is their ministry in this country so very efficient as compared with ours that they can cast stones at us?" And we reply, "Certainly not." This question ought not to be treated as one of casting stones at each other; it is not a question of blame, but of what is best and wisest for the promotion of the cause of Christ. It is believed that it is not good in its effects upon the missionaries, that they should continue to hold the relation which they have held towards the native ministers. The contention is that there should be, as far as possible, "liberty, equality and fraternity." The men ordained to the ministry should be men who feel in their own hearts that they must, and will, preach the Gospel, because God has called them to that grand work. The recognition and sanction of that call should be not only by missionaries but by the native Church. Being reverently ordained to the work they should thenceforward stand on the same level as other ministers of Christ in India. Possibly it may

have been a natural and proper order of things in earlier days, that native ministers should hold a somewhat subordinate position to the missionary, as sons to fathers, but the time when that was fitting is well nigh gone; and the fact that it is gone should be duly recognized. The time is come for equality; if some subordination must be, let the relations be reversed, and make the foreign missionaries subordinate to the men who know the country and the people and the languages, so much better than they do. We say this, of course, on the supposition that the native ministers have been truly called and fitted by God for their work, and are not merely selected and appointed by men, with the hope that they may, if carefully watched and looked after, discharge moderately well the duties of the ministry. A native ministry given by the Lord himself to India may surely be set free from control and direction by foreigners, and if set free from all human shackles, will do in India glorious things for Christ. There will be zeal, and activity, and power, and faith, and love which will shake the nations. He who in Apostolic days "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," will surely, in these latter days, give to India the same precious gifts with which he enriched the primitive Church.

Probably some of the missionary brethren will be ready to controvert these statements regarding the subordination of the native ministry, some as to the fact, and others as to the evil results following therefrom; others will probably admit the fact, and, to some extent, the evils, but will maintain that both are the necessary results of the present stage and conditions of missionary work, and that both are temporary and for the present need not be interfered with. But we would urge that the time has come for action, that the evils of the present state of things are increasing, and will increase, and, therefore, it behooves all earnest laborers in the missionary enterprise in India to consider what changes are necessary, how they may be best made, and to prepare for making them.

A question troubles us in these days, which did not trouble the missionaries whom our Lord sent forth in the beginning, namely, how is the native ministry to be supported? When the number of these ministers was few, the answer was comparatively easy and simple. Funds were forthcoming from foreign sources which met the moderate requirements

of the native agents of the societies, and up to the present time, with some rare and noble exceptions, the native ministers have been supported almost entirely from funds raised in connection with the societies, and distributed according to the judgment of the missionaries. This was a convenient and, perhaps, inevitable arrangement under the system then established; but it is now producing some difficulties of various kinds, and more or less painful. Questions of salary and position have arisen and caused often much anxiety and perplexity, both in the minds of missionaries and native ministers. This question of salary is constantly cropping up, and it is to be feared that, under the present system, it will continue to do so. It invariably produces unpleasant feelings, both on the side of the missionaries and of the native agents. Suspicion and doubt are created. It is much to be regretted that missionaries should have had to do with such things, as the settlement of the amount of pay to be received, and the paying of it. There is scarcely any part of missionary duty which we dislike more than that of having to pay our fellow-laborers in the Gospel. It seems to us that it necessarily tends to produce feelings in the minds of both parties, which are destructive to that full and entire sympathy and confidence and love which ought to exist between fellow-workers in the cause of Christ. Some missionaries have so strongly felt the difficulties attendant upon the present system, that they have maintained the propriety of ceasing altogether to support native missionaries by funds contributed to the different missionary societies in other lands. We are not prepared to go quite that length at present, though we think the numbers of brethren so supported might be well reduced, and that greater care should be taken in the appointment of such men to the position of missionaries of foreign societies. Then again some of the native missionaries have suggested that the difference in the amount of support given to a missionary from Europe and America, and that which is given to a native missionary, should be removed and that both should be treated in the same way. This is manifestly and utterly unreasonable, and will never be acceded to, and probably most native ministers on consideration have come to feel this. But so long as missionary societies do support both foreign and native agents, they ought to deal with them on the same principles. Missionary societies do not profess to give their agents an equivalent for their services, but merely under-

take to support them in the field of their toil. Otherwise, instead of the equality which now generally prevails in the allowances of missionaries, by which perhaps some get quite as much as they are worth, there would be some whose allowances would be equal at least to those of the higher paid Government officials. The same principle of giving that which is sufficient for the comfortable and decent maintenance of native ministers and families should be adopted, and this has been remembered and, to some extent, acted upon. But the question of the amount of the allowance should not be settled by missionaries alone. They should be freed from this thankless and unpleasant duty if possible. But even if it were desirable, it would be impossible that a native ministry, adequate to the wants of the growing native Church, and to the opening doors for evangelistic labor should be supported by foreign funds. It may be long before it is found practicable for societies to get free from the system by which they employ native agents, but they should anticipate and prepare for the time when they may be free from this burden and responsibility. We do not contemplate the dismissal from their present connection with the societies of all the native ministers. Though a change in the relation of some of them is desirable. For instance, those who sustain a pastoral relation to a Christian congregation, or congregations, should be brought to see that they are the servants of the Church of Christ to which they minister, and the pecuniary allowances they receive from the society, should be given as a subsidy to the Church to assist it in maintaining its pastor ; this should be done so as to prevent any loss to the present minister. Then in regard to those native ministers who are properly evangelists, wherever practicable, they should be placed in the position of evangelists of the Church in this country to which they belong. It may not be easy to effect this change, but this principle should be acted on in regard to all men ordained to the ministry in the future. The ministers engaged in evangelistic work who retain their position as agents of the societies, should be encouraged to work independently, choosing their own sphere of labor as much as possible and giving the report of their work, its trial, discouragements and successes, direct to the societies by which they are sustained. Thus the native ministry, as it at present exists, would be to a great extent freed from the consciousness which now weakens and degrades it, of being

subordinate and inferior to ministers of other lands, and of a different culture. And such a change could not but be beneficial to it, or, at least, to those brethren who have not mistaken their calling when they entered the work of the ministry.

A native ministry is needed in India much more numerous than mission funds can possibly support, even if those funds were to be doubled or trebled. The raising up of such a ministry is possible, and, we think, probable. Such a ministry must, of course, be independent and free, pertaining strictly to the people of this country. The growth of such a ministry has, we fear, been somewhat retarded by the prevalence of the system of taking every preacher into the pay of a society, and also by the scale of pay which has been adopted in the case of the ordained and educated men, who have taken service in connection with the societies. We do not mean to say that these men have received more than was their due; under the system they could not probably have received less. But the history of the Church of Christ, both in ancient and modern times, shows that God's way of evangelizing a people is not this with which we have begun here. In primitive times, God sent forth his messengers to proclaim the Gospel, and they went forth, strong in the consciousness that God would sustain and support them, and they were sustained and supported, by their Christian brethren, by their own countrymen, by their converts. The men who moved England in the last century as preachers of the Gospel were men whose pecuniary relations to any society or community were not very clearly defined, but they lived somehow, and did a work for God, the blessings of which Englishmen now enjoy. Some of this kind are going to work in India. Missionaries should look for it, pray for it, and, as far as possible, prepare for it. So long as the evangelistic ministry which shall convert India is dependent for its existence on foreign funds, it will be limited in numbers, and, as we believe, lacking in the necessary enthusiasm. Is it presumption to expect that among the fifty thousand communicants in the different churches of India, there are some holy and devout men with latent forces of zeal and utterance who, apart from questions of salary, will be ready to do the work of an evangelist? We have seen some men of this kind. But they should be sought from God in earnest prayer, they should be watched for, when found encouraged, recognized, ordained and sent forth with the prayers and sympathies of the churches.

There is something in the customs and beliefs of the people of India which would favor the work of a free indigenous ministry of the Gospel. The people in the villages at least have a feeling of reverence for the man of God, who travels in simple attire and unpretending manner from place to place, speaking holy words and being manifestly under the influence of strong religious feeling. Such persons, we are assured, will always find lodging and food freely given them. During the past two or three years, several brethren belonging to Calcutta churches have tried this as an experiment; they have taken journeys into the country villages, going simply as religious teachers and throwing themselves upon the hospitality of their countrymen. And the experiments were successful to a pleasing degree in each case. The journals of these tours are among the most interesting we have ever read.

Missionary work, and churches, and the ministry which has been hitherto called into existence in connection with them, have altogether too foreign an aspect and form to be acceptable to the people of this country; hence there exists an almost impassable barrier to the progress of the Gospel. This barrier can only be removed through the putting into the back-ground the foreign elements of the missionary enterprise, and by the giving greater prominence to those elements which are peculiarly native. In order to the success of the missionary enterprise it has become necessary to effect a revolution in the relation which the different parts of the missionary army bear to each other. Foreign missionaries have, for the best part of a century, occupied the places of authority and influence, have guided, directed and controlled, and, on the whole, have done their work well. The position which they occupied was necessarily assumed by them, but the time is coming, if it has not already come, when they must take a lower place among the spiritual forces which are to win India for Christ. The power of guidance, direction and control must be surrendered by them on behalf of the societies for which they have exercised it. The Christian churches and ministers of this country must learn, as in some quarters they are desirous of learning, how to go alone. They must cease to lean upon the human arm, and trust in the Lord. The recent movements in Calcutta, among a section of the native Christian community, show that a strong feeling in favor of some change in the direction above indicated is springing up and

gaining strength. We rejoice to see it and think that such movements should have the full sympathy and encouragement of all missionaries.

If the views presented in this paper of the changes needed in the native ministry are correct, it is, on the whole, a ground for thankfulness to God, that the work which his servants have had at heart so long, and at which they have labored so patiently and wearily, is so far accomplished, that a new point of missionary success has been reached, a starting point for future success and triumph, for the Redeemer's kingdom. The servants of God may well say, "Hitherto hath the Lord helped us." And we will thank God and take courage.

ART. IV.—SUBJECTS FOR INVESTIGATIONIN INDIA.

BY J. MURDOCH, LL. D., MADRAS.

THE rapid advance of science at the present day is partly owing to different men each selecting some point of inquiry, some problem to be solved, and devoting the labor of a life-time, if necessary, to its complete investigation. Each workman adds his stone, and the magnificent edifice daily raises higher and higher. The science of Missions requires a similar division of labor to produce like results. Some general acquaintance with India as a whole is doubtless useful to a missionary, as every *savan* possesses some knowledge of subjects beyond his own chosen field. Still, if any man sought to be a universal genius, the result would be mediocrity in every thing. Similarly, every missionary in India should choose for examination some special branch to which his tastes incline him, and for inquiry into which he has special facilities. It is, of course, necessary to guard against favorite studies, lest they become a snare; but, properly regulated, they refresh the mind, and enable a missionary to carry on his great work with more vigor; while, at the same time, he has the cheering thought that even his recreations are indirectly helping on the noble cause.

Some may suppose that, as so much has already been written on India and Indian Missions, there is not much scope for further research. It is scarcely necessary to say that this is a great mistake. The well-known remark of Newton, that he was like a child gathering a few pebbles on the shore with the great ocean of truth before him, may be applied in some measure to this case. Valuable contributions to our knowledge of the country, and of the efforts for its evangelization, have already appeared; but, in some respects, we are still only on the threshold of inquiry. The aim of the following remarks is to suggest, if possible, to young missionaries, topics to which their attention may be directed in leisure hours, and the study of which may tend to promote the enterprise to which they have consecrated their lives.

It should be borne in mind that the following remarks refer to India as a whole. In some cases information, more or less complete, is already available; in others, the subjects are entirely untouched. The first duty of a missionary desirous of adding his quota to the stock collected, is to ascertain what has been done in his particular branch, and to regulate his plans accordingly.

Only a few points are noticed. It would require a volume to give in detail the subjects worthy of investigation.

Descriptions of the People.—There are numerous general accounts of the natives of India; but full monographs on particular castes or classes are a desideratum. In many Indian missions, converts belong largely to one caste, as the Shanars in Tinnevelly, and there is a good deal of truth in the remark that each important caste will require special effort. There can be no doubt that minute acquaintance with those among whom he labors, is of great advantage to a missionary.

The most numerous classes of the community deserve most attention. India is an agricultural country, and consequently the farmers have the highest claims in some respects. The ryots differ in caste and nationality in different parts of the country; but, there are important points of resemblance in all. A full account of them in any part of India would yield valuable hints to missionaries in any province.

Itinerating missionaries have peculiar advantages for acquiring a thorough knowledge of the ryots. Some of the points which should be noticed may be mentioned:

The appearance and constitution of an Indian agricultural village should be described. The ryot's house, its furniture,

and surroundings, should be given in detail. His personal appearance, dress, food, and daily life, are other topics. His income with its sources, his expenditure under different heads, are points of interest. It is desirable to ascertain whether he is indebted. If so, to what amount, and what caused his embarrassment? Is his condition improving or the reverse?

The ryot's traditions may be ascertained; also his views of geography, natural phenomena and the heavenly bodies. The vocabulary of the ryot is worth examining. Characteristic specimens of his conversation, like those given in Ward's *Hindus*, would be interesting. What nursery rhymes do mothers repeat to their children? What songs are used in drawing water, on festive occasions, etc.? What proverbs and maxims are in common use? What is the ryot's code of morals? What superstitious practices prevail among ryots? What religious festivals are observed? What are the ryot's views about God, sin, pardon, his anticipations of a future state? What theological terms are unintelligible to him? Which others are liable to be understood? What illustrations of Christian truth seem to be most effective? The whole life of a ryot from his birth to his death; his trials and his blessings; his hopes and his fears, would yield materials. Shopkeepers, mechanics, Brahmans, and educated Hindus, are other important classes which may be treated similarly.

Proverbial Sayings.—It is well known that an apt proverb has far more weight with the bulk of the people than a labored argument. In every case the judicious introduction of proverbs tends to excite interest and to explain truth. Something has already been done to collect proverbs in different parts of India. The Rev. J. Long has been an indefatigable laborer in this direction. In some languages, native writers have done good service. What is wanted, in addition to a complete alphabetical list, is an arrangement of proverbs under different heads for easy reference. The order usually adopted in systematic theology may be followed, including the moral duties. It seems practicable to classify them in such a way, that a missionary may, without much trouble, find out what will best answer his purpose in a particular case.

Besides proverbs strictly so called, in many languages there are poetical quotations scarcely less known and equally

effective. These should also be collected. The originals should be given as well as English translations.

Well-known proverbs make admirable texts for addresses. There are false proverbs in India, as at home, which do much mischief, and which require to be exposed.

Folk Songs.—The popular songs of a country have a great influence in moulding the character of the people. Our knowledge of this class of literature in India is still almost a total blank. The late Mr. Gover published an interesting volume, "The Folk Songs of Southern India;" but the collection is meagre, and it is doubtful how far the specimens are characteristic.

A commencement should be made with nursery rhymes. In one part of India when the writer asked for songs of this class, some verses were repeated to him about the childhood of Rama, resembling the hymn of Watts on the infancy of our Saviour.

Mr. Long says that the popular songs of Bengal do not "inculcate the love of wine, or like the Scotch, the love of war, but are devoted to Venus and the popular deities; they are filthy and polluting."[1]

There is a wide field for Christian effort in producing popular songs of a wholesome character. A knowledge of the existing class would be useful in the preparation of substitutes. Native compositions will be most likely to meet the tastes of the people; but a missionary acquainted with the best English songs may afford useful hints.

Native Music.—Every nation, as a rule, prefers its own music. However tame or discordant the different classes of native tunes may appear to us, they undoubtedly exercise a great influence over the people. Persons who have been taught European music from childhood relish it to some extent, though even among them the craving for native music is strong. For more than half a century the influence of missionaries in Tinnevelly was all in favor of European music, and for many years nothing else was tolerated in public worship. Native tunes have gradually crept in and are now extensively employed. There has been an independent movement in this direction over the country.

For the great bulk of the people, European music has no charm. On the other hand, experience in different parts

[1] Bengal Records, No. xxxii., p. xlviii.

of the country shows that favorite native tunes are admirable vehicles for diffusing Christian truth. They deserve to be largely employed for this purpose.

It is very desirable to have the best native tunes written out. The late Rev. J. Parsons, of Benares, published a collection of Hindustani airs in European notation.[1] The objection has been raised that native tunes cannot be accurately written out in this way. It is worthy of examination by a competent person how far the native notation answers the purpose. Treatises on native music have been printed in Bengali, Telugu, and probably other languages. The best idea of the notation is perhaps afforded by Curwen's "Tonic sol fa" system. The names of the seven notes are *sa, ri, ga, ma, pa, dha, ni,* which are represented by letters. Time is denoted by the distance of the notes from each other. The following specimen is extracted from *Sanghita Sarvartha Sara Sangraham,* an octavo volume of 252 pages in Telugu, printed in Madras: "rí rí rí—rí ga ma—pa ma ga ri ma,—sa ri gamapamagarigari." p. 118.

The writer is neither acquainted with music nor Telugu, and cannot enter into details. Probably most progress has been made in Bengal.[2]

Popular Literature.—It is important to ascertain the nature of the books which have the largest circulation among the people. A rough idea of this may be gained by examining the packs of books carried round by native book-hawkers, and inquiring about their comparative sales. The Rev. J. Long has collected some information regarding Bengali literature, and the quarterly lists issued by Government give the titles of works issued in each Presidency. But further details are necessary. It is desirable to have a classified list of the books in each language, with particulars about the size and price. Characteristic extracts should likewise be given.

In addition to Christian tracts and books, literature, not directly religious, but of a wholesome and interesting character, is greatly wanted. It will be found no easy task to compete with the productions of the native press, spiced in many cases with impurity or successful trickery. Still, the attempt ought to be made, and an acquaintance with existing literature will be of essential service.

[1] Printed at the Medical Hall Press, Benares.

[2] A report on Bengali music has recently been prepared by Mr. Clarke, Inspector of Schools.

Aboriginal Worship.—While a considerable amount of information has been collected regarding the principal Hindu deities, the superstitions which existed before the advent of the Brahmans have not been sufficiently investigated. Dr. Caldwell considers the demonolatry of South India to be identical with the Shamanism of Siberia. Forbes Leslie, in his "Darker Superstitions of Scotland," describes traces of the same degraded system in that country. Demon worship at one time extended over a very wide area. In some parts of India it has greatly declined, though probably careful investigation would find remains still existing.

Witchcraft is an allied subject of inquiry. Lyall thinks that it has increased in the Central Provinces under British rule; but this may well be doubted.

The Brahmans, as they could not extirpate the worship of some of the aboriginal deities, incorporated them into their system. An account of this would be interesting.

Annual Festivals.—It is of great assistance to a missionary in his work to know the topics in which the people are interested at any time. Allusions to them in his addresses attract instant attention. One help to this is to have a good acquaintance with the principal native festivals celebrated throughout the year. Some almanacs contain brief notices of them; pretty full descriptions of them now and then appear in newspapers, but a handy work on the subject is a desideratum. Its value would be considerably increased if an experienced missionary would append to the account of each festival the points connected with it which might be noticed with most advantage.

Mahammadans.—Throughout India, the comparative accessions from this class have been much fewer than from among the Hindus. The proportion varies. It seems to be least in the extreme south; while towards the North-West frontier converts from Mahammadanism probably form the majority. To some extent this is what may reasonably be expected. Where Mahammadans are numerous, they receive more attention. But Mahammadans differ among themselves, some sections of them being less bigoted than others. Missionaries laboring among Hindus are apt to overlook Mahammadans, and they are unacquainted with the best modes of reaching them. Such would be greatly assisted by a series of papers on the subject, by missionaries who have devoted themselves mainly to Mahammadans. Something, it is true, has already been done in this direction.

The English translation of Pfander's "Mizan-ul Haqq," Brinckman's "Notes on Islam," papers by the Rev. T. V. French, and others, are all valuable. Still, the want is by no means yet fully supplied.

Bazaar Addresses.—The direct preaching of the Gospel to the heathen is justly considered the most important form of missionary labor. It must be confessed, however, that the actual visible results are small. How far, *as a rule,* it is intelligible, is still a question with some. There is no doubt that some speakers are fairly understood; but this is certainly not the case with others. The features of the audience are one test on this point. The speaker may form some opinion as to whether he carries his hearers along with him. Still, this, in some cases, is not sufficient. The people may appear to listen, while in reality they are simply staring in wonder. It is possible also that they may carry away very erroneous ideas of what was said. Questioning at the close is the best criterion.

There is a small volume, "Bazaar Addresses," by the Rev. Dr. H. M. Scudder. While it contains some excellent passages, it is perhaps too polemical. Additional addresses are required in a somewhat different style. Scripture emblems would furnish some excellent topics. Other interesting illustrations might be taken from Indian life. Addresses both for the city and the country are required. They should be tested by actual experience before they are printed. It might be pointed out what ideas were formed of them by the hearers, and what misconceptions required to be specially guarded against.

Addresses to Native Christians.—When converts have been gathered from among the heathen, there is a great work to be done in unfolding to them Christian truth and in enforcing practical religion. While sermons published at home will yield useful materials, addresses to be effective, must be adapted to the special circumstances of the hearers. Old heathenish ideas are apt to cling to converts; the temptations to which they are exposed are in some respects peculiar; the illustrations employed should be Oriental in their character.

Each important Scripture doctrine should be taken up separately and fully explained, with the practical bearing of the subject. While the gospel itself is the grand lever, the missionary requires to follow the example of Paul, whose epistles abound with exhortations on Christian duty. Many

converts in India came originally from despised classes. This is a great obstacle in the way of those who style themselves high caste embracing Christianity. It is of the utmost importance to raise the tone of spiritual life in the native Church, not only for its own sake, but for its bearing upon the heathen.

The late Rev. Ishwari Dass prepared "Lectures on Theology adapted to the Natives of India,"[1] which gained the prize of Rupees 500 offered by Dr. John Muir. While this work is worth consulting, it by no means renders further efforts unnecessary.

Accounts of Mission Stations.—The value of these will depend on the mode in which they are drawn up. They may be both interesting and instructive, or they may be the reverse. The circumstances which led to their occupation should be noticed; the character of the population acted upon; the relative proportion of Christian effort in direct preaching, education, circulation of the Scriptures, etc. with the results of each as far as known.

It is important to ascertain from what parts converts have been drawn, and the castes to which they originally belonged. The writer once examined the baptismal register of a station which had been maintained for about half a century, at an expenditure of probably not less than thirty thousand pounds. He was surprised to find that scarcely a single convert was from the station itself. Many years ago a man from a neighboring zillah had been baptized, and most of the subsequent converts were from the same district.

While the preacher should seek out "acceptable words," while an intimate knowledge of the country and the people may be turned to good account, the writer feels strongly that Christian earnestness, and, above all, the influences of the Holy Spirit are the grand requisites for missionary success. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

[1] It has been published in Bengali and Urdu. The English edition is sold by the Christian Vernacular Education Society.

Art. V.—THE GAROS.

By the Rev. T. J. Keith, Goalpara.

These interesting people inhabit that mountainous district situated on the northern or north-eastern border of Bengal proper, and lying between the 25th and 26th degrees of north latitude and 90th and 92nd of east longitude.

Having no written language, they have no records of their origin or past history. Neither have they any traditions concerning their migrations or their entrance into the country where they now live. On the contrary, they regard themselves as autochthonous. The mountains whose sides they now inhabit were the home of their creative goddess, and witnessed the birth of the race. So the Garo believes. But while they may have been the first of the human kind who penetrated the jungly fastnesses of their present mountain homes, it is doubtful whether they belong to the aboriginal races of the Gangetic and Bramhaputra valleys. Indeed, it is pretty evident that long before the Garos were known in their present country, a branch of the Aryans had overspread all the lowlands of Bengal, and had established a dynasty and kingdom, *Kamarupa,* in Assam. That this, as regards the Garos, is true, appears from the fact that their language betrays close kinship with that of what Colonel Dalton terms the great and wide-spread tribe of Bodos or Kacharis and the Chutias; a branch of the same.

This is a people found at the present day in greatest numbers in Kachar, but scattered throughout the whole of Assam. They have strongly marked Mongolian characteristics and from records in the possession of that branch of them known as the *Chutias,* living in Upper Assam, it appears that about the eighth century A. D. they came into the Assam valley from the Northern Hills, or Himalayan mountains. And indeed in such hordes did they descend that they overran and overthrew the Hindu dynasty,—the religion of which was Vishnuism,—which, at that time, existed in Assam. Here the Bodos or Kacharis held physical sway for two or three centuries, but the Aryan maintained his natural intellectual ascendancy

and, as Christianized Rome gave her religion to her conquerors from the north, so the Aryan Hindus gave their faith and a part of their customs to their Bodo conquerors. The Kacharis, to this day, are Hindu in their caste and semi-Hindu in their customs. And to this people, as shown by their language, their traditional myths and some of their customs, belonged the ancestors of the Garos. They probably at first resided in the plains like other Kacharis. But when, about the twelfth century, the Kooches from the plains of Bengal invaded Assam and subdued the Kacharis, it is most likely that the ancestors of the Garos, dislodged from their homes, took refuge in the mountains, where they have ever since resided. Here, six or more centuries of complete isolation from the world, and of hard scrambling on the mountain sides for a living, would be sufficient to reduce them to that state of barbarism in which the present century, and we may also even say the present year, has revealed them.

Their language and their customs underwent, to a great extent, a change from those of their Kachari ancestors; and they came to call themselves *Achiks,* which means in their language mountainous, or mountaineer, from *achik,* mountain top. Garo is the name given them by the Hindus.

Having thus given what is no doubt the true derivation of the tribe, we will now give the Garo's own account of his origin.

Mythology and Deities.—In entering upon the subject of their mythology we are conscious that there is a vast and very diversified field before us, the product of the working of many generations of wild untutored fancies. We can only give a very brief view of their notion of the creation of the world and the origin of the species, and this can only be interesting as showing the extravagance of absurdity to which the totally savage fancy will run.

According to the Garo, the world was created by a female divinity, and the influence of this belief is traceable in all their social and political customs;—though it might be questioned which is cause and which consequent, in this matter.

The creative goddess was one Nustu, who sprang from a self-begotten egg, and existed at first "upon the waters." But she conceived the thought of making the world, and to that end sent a crab to the lower regions, (the *pâtâl* of the Hindus, *Hades* of the Greeks, perhaps) to bring her earth or

clay. But the unfortunate crab, meeting with a denizen of that dolorous place, lost his head. (The idea of head cutting is one thoroughly familiar to the Garo). Nustu, finding her messenger did not return, sent another one, a fish or some kind of water animal. This one, going as far as the spot where the crab had been slain, found his body, and upon his claws some of the desired clay. This it brought to the goddess. Nustu having secured the clay in some miraculous manner, conceived through its agency. But afterward, recollecting that there was as yet no place for her offspring, the goddess made use of the clay in creating the world. This she did by placing it first upon a *padam*,—water lily, and in this way laid the "foundations" of the world. But finding that the earth thus arranged was unsteady and had a very natural tendency to tip over, she created a reed and "staked it down,"—to what,—the Garo has not apparently solved. But the earth was of too small extent and, probably, conical in shape, so to give it surface and flatten it out, the goddess created a deer or elk to run upon it. After this a bird, the *dophak-mangal* was created, which flying over the earth produced all rivers and streams, hills and mountains.

Next, the story goes, Nustu gave birth to three daughters, Aning, Mishi, and Norekbak, and two sons, Mité and Aphitpha. Of this progeny the eldest daughter Aning, and youngest Norekbak, were doomed to dwell in the lower region,—*Hades.* The latter, Norekbak, became the mother spirit of *all* spirits, ghosts and hob-goblins. The eldest son was the father of all winds and tempests. The youngest taking the seeds of the trees, the first of which his sister Mishi had created, scattered them far and wide over the earth, from which sprang all the vegetable creation.

This Mishi also created the heavenly bodies, fire, and three daughters, after which, her creative work having ended, she died. Her three daughters, Mining Mijo, Meshali and Medili, according to Colonel Dalton,[1] became the mothers of the three principal races of mankind,—the Butias, the Garos and the English. Such is the Garo classification.

We have thus given a very general view of the mythological system, if system it can be called, of the Garos. We have already remarked that Norekbak, the youngest daughter of Nustu is regarded as the mother of all the demon

[1] See Dalton's *Ethnology of Bengal*, Art. Garos.

spirits; and the progeny must have been a numerous one. For to the Garo imagination their whole country swarms with them. Each clump of bamboos, each shady nook, every large tree and cave, every mountain side and summit is full of these bodiless demons. The heavenly bodies, the winds, the floods, the drouths, all births, diseases and deaths are presided over by their special gods. Their name is legion and their nature Satanic. They will and do evil, and only evil, to the sons of men. It is an awful slavery of fear—the life of the Garos under such a load of superstition.

Rites.—Of worship, the Garos have none. The elements of love and adoration, which are essential to true worship, do not enter in the slightest degree into their rites or prayers. Their only idea is that of propitiation ; to appease the god that is threatening them with evil, and by means of sacrifice and entreaty induce him to stay his hand. They build no temples and their only shrine is a bamboo branch or top with the leaves still adhering, set up near the house or under the tree or wherever it is determined to offer sacrifice. They have no priestly line or caste. But the father of the family, the chief of the village, or any man who may learn to chant the prayers may take the lead in the sacrificial performances. If a village is threatened with sickness or any calamity, all its inhabitants assemble in its outskirts, upon the road over which they think the evil spirit is most apt to come, and there they sacrifice goats and cocks and dogs, and in former times, if the case was a desperate one, human beings were immolated. If it is an individual in a family who falls ill, and is threatened with death, the village priest is summoned, or the head of the family may officiate. The bamboo altar is set up, the sick person is laid near it, the goat is brought, and while the priest chants in a monotonous tone over and over his deprecatory and supplicatory prayer, the goat is led round and round the altar, is from time to time taken away and bathed, and finally with one blow its head is cut off, and with its blood the altar is smeared over. With this it is hoped the demon is appeased and the recovery of the sick is anxiously,—but alas ! how often vainly, looked for. Col. Dalton says, "having witnessed a sacrifice, I can bear witness that the whole of the priests required canonicals is a peacock feather stuck in the hair and sandals on the feet."

The Garos have no definite idea of a future state. They

have no word in their language for God, and no idea of a judge of mankind. They believe, however, that those who have lived *very* bad lives on earth, may live again in the bodies of tigers or snakes or in some other hideous form.

Personal Appearance.—In color, the Garos are not black like the lower valley races, but rather of a rich, warm brown. They look as if the comparative whiteness which their forefathers doubtless wore on the high plains of Thibet or Tartary still lingered in them and was struggling to assert itself through the dark skin which the tropical sun has been giving them for these thousand years past.

Their heads are, as a rule, fairly and not unintellectually shaped. Their foreheads are often high, and full; their eyes small and black, their nose flat, their lips thick and somewhat protuberant, though not in the least approximating to the shape or size of the negros. In size they are usually short and squatty, and their mountain climbing develops great muscularity of limb. The young and middle aged are not by any means a disagreeable people to look upon. Indeed, among the young of both sexes, are often met with as fine, and, compared with Asiatic races, as handsome looking specimens of the genus *homo* as one cares to see. But it must be confessed that as they grow in age, their hard work, their betel chewing, their drinking and general indulgence of low passions denude them of their earlier good looks and transform them into ogres and haggards.

Dwellings.—Like all other inhabitants of this country, the Garos find it necessary for the sake of protection from wild beasts to live together in villages. These number from four or five to one hundred or more houses. In the mountains their houses are usually built upon the side of the hill, the end resting upon the ground, while the body of the house is carried out twenty, fifty or a hundred feet upon piles, the length of which increases or varies, according to the slope of the ground. Colonel Dalton mentions a house which belonged to a Garo chief of an early day, that was "a large and gloomy mansion forty feet wide and two hundred and sixty long." The floors and walls of the houses are of bamboo, and strongly built. Inside, one room is marked off as the sleeping place of the parents and girls, while all the remainder is for store-room, barn, granary, eating purposes and general use. Every village has its *shongnok* or village house, which is primarily for the lodgment of the young unmarried men of the place,

but is used for public assemblies, and as the place where the chief holds his court. The custom of lodging the young unmarried men in a house provided for that purpose, is one of the safeguards to chastity which the Garos have adopted. But notwithstanding this precaution, in all other respects the greatest freedom of social intercourse between the young of both sexes is allowed. They work together in the rice fields, they beat out rice together at home, they dance together on the village threshing floors, they are to be seen together at the markets, and yet, unchastity is very rarely known among them. Before the Garos became subject to the English, adultery was punished with death; so strong is the feeling of these savages against that vice. The Garo is naturally an eminently social creature, and yet as a people they know how to put proper restraints upon their liberty. In all matters of modesty and propriety, Christianity can do little more for them than to elevate the motives from which they practise their own recognized customs.

Marriages.—Child marriage is seldom known among the Garos. There are however some instances in which it occurs. If a man's wife, or a woman's husband dies, neither of the survivors is permitted to choose a second partner. This must be done by their clansmen; and the choice must be made from a particular family in order to maintain a proper lineage, or to secure a reversionary interest in property. If there does not happen to be any one of the proper family of adult age, unmarried, then the children may be chosen. And so it comes to pass, that a man is sometimes married to a girl of eight or ten or less, and a widow of middle age may have as her husband a lad of a dozen years.

But, as a rule, the young are permitted to grow up untrammelled by any child bargains of their parents, and then, to choose for themselves, the partners of their lives. In all cases, however, the choosing is done by the *maiden.* The following account of the way in which this interesting step is taken by the Garo lasses is from Col. Dalton's *Ethnology of Bengal,* but for which we have found no other authority. " The maiden coyly tells the youth to whom she is about to surrender herself that she has prepared a place in some quiet and secluded valley to which she invites him; she gives him sufficient clue to discover the retreat, and goes there herself taking with her supplies for two or three days. The favored youth, after communicating his good fortune to the most intimate of his associates, quickly joins his mistress in

her retreat, into which it would be impertinent to follow them. In two or three days they return to the village and their union is then publicly proclaimed and solemnized." "Solemnized!"—but the solemnization only consists in offering cocks and goats to the evil spirits and supplicating them to allow the married couple a happy and prosperous life. This is done by the village priest, who also consults the omens regarding the union, in the following manner: they bring two fowls, a cock and a hen, and lay them side by side with their necks stretched out together; the priest then strikes them one blow across the neck, and if they die at once and side by side it indicates that the union is a favorable one. If, however, they become separated in dying, or one flies away, it indicates unhappiness or an unfortunate termination to the union.

Funerals.—The Garos burn their dead. When an individual dies, the body is kept from one to three or four days, or until all the friends of the deceased or of the family have arrived. On the day for the cremation the friends and villagers assemble at the house of death. The young men or the women gather the wood for the funeral pile. The women bring together all the *maud*, the intoxicating drink of the Garos, of the village, and perhaps make more for the occasion. The men occupy themselves in drinking and watching cock and bull fighting. As the afternoon wears away, all engage in drinking; the potion is increased, until by sunset the relatives of the deceased are supposed to have their sorrow completely swallowed up in the exhilaration produced by their *maud*. The corpse is then placed upon the pile and consumed. A few ashes are saved and buried in the earth on the spot where the burning took place. A post is carved into an image, supposed to resemble the dead, and is set up inside the house or in the porch. Some times they mourn long and sincerely for their dead. Rev. Mr. Stoddard mentions a village chief who lost his wife. For three years he mourned for her. He could do no work. He feasted his friends until all his property was expended. They sorrow as those who have no hope.

This people, a few of whose traits and customs we have endeavored to describe, although so near the metropolis and capital of the Indian Government, received but little attention comparatively, until within the present decade. In 1867 Captain Williamson was appointed Deputy Commissioner of the Garo Hills, and under his energetic administration, the

Garos have not only been brought into public notice, but the entire hills have come under subjection to the British Government. As a consequence, the Hills must be opened to commerce and religion, by roads being made, and safety assured to those who go into the interior. In 1867 also, the Garos were first visited by Christian missionaries. During that visit a church of over 40 members was organized. Now, in 1873, there are 358 baptized adults, 18 schools, 28 assistants, and about 250 pupils in school. And may the work of Christianity and civilization go on with increasing success.

Art. VI.—SELF-SUPPORT.

Ten Years on the Euphrates; or Primitive Missionary Policy Illustrated. By Rev. C. H. Wheeler, Missionary in Eastern Turkey. Boston: 1868.

It is not to be expected that the plan of missionary operation which is found to be the best for one field, can be successfully applied, in all its details, in another, and widely differing field. The experience of a missionary in Turkey may, or may not, be of use to his fellow-laborer in India; but in either case, the latter could hardly afford to make it his guide. It is therefore by no means clear, that a method of inculcating upon the native churches the duty of self-support, and of bringing them to the performance of that duty, which experience has shown to be well adapted to the Armenians of Turkey, would not utterly fail of securing the desired result, were it to be transferred to India, and employed under the vastly different circumstances of the Indian missionary and the Indian Church.

The question of self-support is, for the missionary, one of the great questions of the day. The time when benevolent societies were content to spend their money in providing places for religious worship for the native congregations, in supporting the preachers and pastors who ministered to them, and in caring for all the spiritual, and for many of the temporal wants of the converts, is rapidly passing away. With a new generation of Christians, we are to look for a higher development of Christian character, for new zeal, for

a more efficient piety, for stronger desires to let go the leading-strings and be independent. The native Christian population is itself aware of the change which is passing over the religious life of India. There is, in some quarters, a growing spirit of dissatisfaction with the present condition of affairs. It is felt that things cannot continue as they are. Some of the Christians are not backward in evincing the desire that they should not. The change from dependence to independence,—from leaning on foreign support, to developing a vigorous self-support, cannot be far distant. It is hastened by the growing size and importance of the native Christian body, as well as by every thing which tends to promote the manliness, and to increase the intelligence of the people at large. It is the end eagerly desired and earnestly labored for by many of our more prominent native brethren. It is a change rendered imperative no less by a true missionary economy, than by a proper regard for the well-being and healthy development of the native Church. Nor will this change be a slight one. It cannot fail of having, whenever and however it shall be brought about, a marked and powerful influence upon the whole native Christian community.

A question of such importance demands our most careful study. It must be expected that some efforts will be made in the direction of self-support, whose only beneficial results will be the lessons to be derived from their failure; and while, of all men, missionaries should be the most ready to learn wisdom from failure, it is still well to study carefully the experience of others, even though wrought out in different countries, among different peoples, and under diverse conditions from our own.

The book of Mr. Wheeler, the title of which stands at the head of this article, is not intended as a formal discussion of this, or any other problem connected with missionary operations. It is the simple narrative of a man, who, with clear, definite, and intense convictions of the manner in which his work should be done, had the courage to abide by his convictions, to work as he felt he ought to work, and who reaped, and is still reaping, and we trust will long continue to reap, accordingly. Some perhaps will not regard his methods as altogether the best, or care themselves to adopt his views upon the points now under consideration, and much less to follow exactly in his footsteps; but we believe that all can derive valuable suggestions from the record of

his labors, and that the knowledge of his methods, and of the results achieved by means of them, will be found useful in grappling with the question of self-support, which Indian missionaries must prepare themselves to do.

The sphere of Mr. Wheeler's labors is the ancient land of Armenia, in the extreme eastern portion of Asiatic Turkey. Armenia may be said to extend from the Black Sea and Georgia on the north, southwards to Mesopotamia; and to reach as far east as the Caspian Sea. But the Armenians themselves, while found in all parts of the Levant, compose but a part of the population of their original country. The operations of Mr. Wheeler's mission are carried on almost under the shadow of Ararat, and on ground rendered historic alike by Assyrian, Greek and Roman. Tradition yet points out the field, where, time and again, the Armenians and Assyrians have met in battle; and an inscription of Belshazzar, king of Assyria, cut in the face of a mountain, from beneath which flows one branch of the Tigris, still remains to commemorate his third conquest of Armenian soil. The Koords of the eastern mountains retain the traits, as well as the name of Xenophon's *Carduchi*, from whom they are descended; while the former presence of Roman power is attested by the existence of bridges, and other works of public utility, which are occasionally to be met with. The natural features of the country are striking. The mountain ranges are numerous and lofty, bleak and desolate; in the summer, large flocks find pasturage along their stony sides; and many of the higher peaks rise above the line of perpetual snow. Below are rich valleys, fertile plains, and sometimes extensive plateaus. Under proper cultivation these would yield abundant harvests; as it is, the means of communication with large markets are so few and primitive, as to repress rather than develop the activities and industries of the people.

During the last fifteen centuries the country has been conquered, and its original inhabitants oppressed, successively by Persians, Greeks, Koords, Russians and Turks. These various conquests have each left their mark upon the population; which is, says Mr. Wheeler, "if possible, even more diversified than the natural scenery, each out-cropping stratum of the blended mass of race, language and religion—which are sometimes thrown together in inexplicable confusion—pointing back to some political upheaving of a past age, or telling of some barbarian avalanche from the East,

whence so many conquering hordes have swept over this region toward the West, each one in its turn leaving some fragmentary memorial to increase and still more confuse the already existing accumulation." To give any description, however, historical or otherwise, of the population of Armenia, or of the several elements composing it, is unnecessary for our present purpose. We therefore confine ourselves to the Armenians, with whom alone, of all these various races, we are now concerned. They claim a very ancient descent, even professing to trace their pedigree in an unbroken line back to Japheth; and they fondly imagine that the language of Adam, Enoch and Noah is preserved, not indeed in the modern Armenian dialect, but in their ancient, and now merely ecclesiastical tongue. Mr. Wheeler describes them as "a very interesting people, naturally intelligent, enterprising, and ingenious, as is shown by the fact that in Turkey the most skilful and successful artisans and the chief merchants and bankers are from among them." He mentions it as a fact which affords peculiar encouragement to the missionary that "amid all their ignorance, superstition, and degradation, and while addicted to most of the sins which are peculiarly Oriental in their character, still, buried beneath all the gathered rubbish of centuries of oppression and sin, is found a conscience, which the first touch of divine truth is often sufficient to waken to new life and saving energy."

According to one of their own legends, the nation embraced the religion of Jesus under the preaching of Thaddeus, and were baptized by that apostle; after which they again fell into idolatry, and continued in that state until the beginning of the fourth century. At this time appeared Gregory, an Armenian of royal descent; he preached the Gospel to his countrymen far and wide, became instrumental in the conversion of the reigning king, and by his zeal and success in his self-chosen work, he gained the title of the "Enlightener."[1] He was followed in the fifth century by

[1] The conversion of the Armenians under the preaching of Gregory, however, must have been merely outward and formal. Christianity had before this time lost much of its original purity, and had become largely a matter of dogma and formality. Doubtless such was the form of Christianity received by the Armenians. "Thus the Armenian Church was a soil well adapted to the rapid growth of all the corruptions, which from that time sprang up, in such speedy succession, in different parts of the Christian world. Even those which then existed were, it would seem, not sparingly introduced by

Miesrob, who both extended the work of Gregory into provinces where the old religion was still practised, and in the regions where it had taken root already, he deepened the impressions which Gregory had originally produced. But the principal service rendered by Miesrob to his countrymen was the translation of the Bible from the Syriac version, hitherto in use among them, into their own language. This enabled them to dispense with the services of an interpreter during divine worship. In later days, the language of Miesrob's version has itself become forgotten ; yet the Bible has continued to be read in their Churches, in an unknown tongue, and without an interpreter.

Regarding the process by which, in the course of years, the Christianity received by the Armenians lost more and more of the distinctive features of true religion, and the vital power of the Christian faith, and degenerated into a system of superstitious rites and empty ceremonies, comment or remark of ours is needless. The missionaries went among them about forty years ago. The Armenian Church was such only in name. Christianity had hardly any influence over the lives and characters of the people at large. The Bible they had, but in an unknown tongue ; it was regarded by the people rather as an object of superstitious and almost idolatrous homage, than as the source of religious knowledge, and spiritual life. The priests were anything but pastors and teachers ; and the masses of the people were degraded and ignorant, receiving from the Church whose light so feebly shone among them, but few and scanty rays. The object of the missionaries was not to plant among the Armenians the peculiar tenets of a sect, or to force upon their acceptance any of the forms of modern Protestantism, but to bring them back to that purity of faith and worship, which, if they ever possessed, they had long since lost, and to infuse into them the power of a vital Christianity. In spite of

St. Gregory. For, by the immediate consecration of four hundred bishops, and a countless number of priests, he betrayed a disposition to multiply an idle and unqualified priesthood ; and by the construction of convents and nunneries, and spending the last of his days in a solitary cave, he showed that he was ready to foster the monastic spirit of his age. So deeply, indeed, was the taste for monkhood implanted, that his fifth successor is said to have built two thousand convents."—Smith's *Researches in Armenia*, quoted by Dr. Anderson in *Missions of the American Board to the Oriental Churches*, Vol. I, p. 88.

the sneers of recent critics,[1] no more legitimate or necessary enterprise has ever been attempted by the Church; we might also add with truth, that few have been more successful, or promise more abundant fruits in days to come.

The work of the American Board among the Armenians, was entered upon at Constantinople in the year 1831. It had been preceded in the year 1830, by an exploring tour, performed by Messrs. Dwight and Smith, missionaries of the same society; the latter of these gentlemen has since become well known as the principal translator of the Bible into Arabic. The labors of the missionaries were soon extended beyond Constantinople. One place after another, near the capital, was occupied and held. In 1834 a missionary took up his abode at Trebizond. Erzroom, the ancient capital of Armenia, south-east of Trebizond, was occupied in 1840. Year by year the missionaries found their way to new parts of Asiatic Turkey, and were enabled to prosecute their constantly growing work from new centres. In 1855 Mr. Dunmore occupied Harpoot. It is a city of perhaps twenty-five thousand inhabitants, situated almost exactly south of Trebizond, at the distance of about a hundred and fifty miles. Mr. Dunmore was joined in 1857, by Messrs. Wheeler and Allen; a year or two later, Mr. Dunmore left, and Mr. Barnum joined the station. It is especially with the labors of Messrs. Wheeler, Allen and Barnum, that the little book now under notice is concerned.

The labors of the Harpoot missionaries began at once to yield tangible results. In 1860, five years after the occupation of the place, a church of thirty-nine members, with a native pastor, was in existence there, and the light was spreading throughout the neighboring region. "There were schools in ten of the thirteen out-stations, eleven of which were supplied with preaching on the Sabbath, and in all the surrounding regions there was an increase of attendance on preaching. Women learned to read, and groups were found studying the Bible. In the numerous villages of the Harpoot plain and outlying districts were many faithful disciples of the Lord Jesus. The spirit of freedom had gone forth, as was seen in the growing activity of laymen, and the consequent decline of superstition and ecclesiastical despotism. Instruction was communicated to large numbers of both men and women, and it was beginning to be regarded as disgraceful for adults of either sex not to be able to

[1] See, for instance, the *Saturday Review*, Feb. 22, 1873, p. 260.

read."[1] A theological school with twenty-four pupils was also in operation.

From the very commencement of their labors at Harpoot, Mr. Wheeler and his associates have had the clearest conception of the ultimate object for which they were laboring. We ourselves have heard Mr. Wheeler indignantly protest against the common notion that the "object of foreign missions is to save souls." He believes that the object of foreign missions "is to Christianize those to whom missionaries are sent;" that is, he explains to plant in the regions whither they go, self-supporting and vigorous Christian churches, capable and desirous of exerting an influence for Christ, and of doing an intensive work, which the missionary cannot accomplish; in his own words, "to plant the Christian Church, and set its members at work for Christ." To regard the missionary in any other light than as a pioneer, a founder, an apostle if you will, is a mistake. To regard him as in any sense a pastor to the body of native Christians, which he may have been the means, in the first instance, of gathering, is erroneous. The missionary's duty is to establish the native Church, but not to minister to it; to plant, rather than to water. Whenever, in a given district, this has been done; when the Church has been gathered, having its own pastor, managing its own affairs, and providing for its own expenses,—the work of the missionary in that district is over. He should commit to the Church the further duty of evangelizing the surrounding region, of carrying the Gospel to every hamlet and every household, and he himself seek a new centre of labor in "the regions beyond." To provide missionary pastors for the native churches is neither possible nor desirable. There is such a thing as allowing too intimate a connection between the foreign missionary and the native Church. The result of such a close connection is both to hold the missionary back from his appropriate work, and to retard the development of the Church; to hinder the work of the one, the growth of the other, and thus the highest usefulness of both. To suffer the native Church to lean upon foreign aid for its pecuniary resources, to seek and follow the directions of the missionary in all matters of doubt, and to engage in Christian work only at his suggestion and under his direction, is

[1] *Missions of the American Board to the Oriental Churches*; Vol. II, p. 68.

to repress its energies, to cripple its resources, and to hinder its becoming that power within its own community, which God intended every Church should be. The surest way to quicken the life of the Church, and to develop its strength, is to cause it from the outset, to bear its own burdens, and to do its own work. Hence the duty of the foreign missionary, in Mr. Wheeler's estimation, is not merely to plant Christianity, but to plant self-sustaining Christianity; not only to found churches, but to found working churches, vigorous churches, independent churches, strong, if not in numbers, at any rate in faith, through whose labors the Gospel shall be abundantly proclaimed to all within the reach of their efforts.

But if the Harpoot missionaries have ever had a clear conception as to the nature and end of their efforts, their notions regarding the manner in which that end was to be attained have been no less clear; and as those notions have been distinctly formed in their minds, so in their practice have they been tenaciously adhered to.

It is unnecessary here to dwell upon their use of the ordinary methods of evangelistic labor. In common with missionaries everywhere, they have all along employed the standard agencies of preaching, itinerating, teaching and the press, with much vigor and with marked success. The peculiarity of their method consists in the kind of training imparted to the native churches. To some, the conduct of the missionaries in this particular will perhaps seem harsh; it was certainly decided; and it has produced effects of a corresponding nature. The object of that training we have just stated; it was to make the churches independent and vigorous. The thought which lies at its basis is that Christianity is worth something; it is worth, on the part of those who embrace it, money, labor, self-denial and suffering. The preaching of the Gospel is not a blessing to be enjoyed gratuitously; but if Christians desire it, they must, in some way, pay for it. The missionary does not receive a favor at the hands of those who attend upon his ministrations; but he confers one upon them. The contrary view of this matter had been taken by some of the Armenians. Mr. Wheeler speaks of a church whose members accused the missionary of ingratitude, when he suggested the propriety of their doing something for themselves, and who indignantly inquired what the missionaries would have done for an audience, if they had not come to the chapel! But, says Mr. Wheeler,

"in entering the Harpoot field, my associates and myself discarded the popular notion that the missionary work is a vast system of almsgiving, or even of supporting, Gospel institutions among the unenlightened at the expense of Christians at home." The Gospel was placed before the people on its own merits; if they desired to have it statedly preached, to be cared for spiritually by a pastor, and to enjoy the blessings of religion, they had the opportunity; but in order to receive these benefits, they must make the necessary exertion, and endure some degree of self-denial. This lesson was faithfully inculcated by the missionaries in Harpoot. Their preaching on the Sabbath, and their week-day labors were, for a time, directed to the securing of this end. They themselves even acted as collectors; and went about from house to house, and from man to man, to find out the pecuniary value which each one set upon the preaching of the Gospel. The task was not an easy one. The oriental heart is covetous; the Armenian clings to his piasters as the Hindu does to his pice. Besides, the Harpoot church had been originally formed upon another principle, and the difference between listening to free preaching, and paying for their own preaching, was one which the Harpoot church members were somewhat quicker to discover, than they were ready to admire. But the missionaries were not the men to give up in despair; they were convinced that they were doing right, and in spite of obstacles, they kept on, and won the day. The people began to subscribe; sums equivalent to a pice or half a pice a week were promised. Those who paid began to feel at home in the mission church, and to regard the preacher as their own; those who would not pay, generally left the congregation. Outsiders began to see that people went to the Protestant church, not, as had formerly been supposed, because they were paid for going, but because they loved to go. People began to regard the work of missionaries in a new light; a refreshing change came over the church; and Mr. Wheeler believes that "to the influence which that first struggle had, upon both the professed adherents of the Gospel, and the people at large, is, to a great extent, due the unlooked-for, the truly surprising success which has crowned missionary labors in that field." Such may, or may not, have been the case; we are not now inquiring into cause and effect; we are simply concerned with the facts; and the facts in the case are, that the principle of missionary labor already enunciated was strictly

adhered to; the doctrine of self-support was faithfully inculcated throughout the district of which Harpoot forms the centre; self-supporting churches were formed, and are still living, and working, and growing; and a revival of religion of marked power was soon enjoyed; it occurred in 1867. The missionaries are confident that they laid upon the people no burden greater than they were abundantly able to bear. From the first they were agreed that the people were able to do that which they were urged to do. Oriental poverty appears to a western observer, more abject than it really is. The missionary, fresh from the "thrift, tidiness and comfort of even the humblest homes" in New England, is well fitted to be impressed, and doubtless too strongly impressed, with the apparent poverty which he sees around him. This difficulty, however, the Harpoot missionaries have succeeded in overcoming in a very remarkable degree. Convinced both that the people could support their own preaching, and that no less for their own good, than for the good of the cause they had embraced, they ought to do so, the missionaries forthwith began and continued to tell them that they must do so.

The Harpoot church was organized before they took charge of the field. At first, the duty of self-support was not made prominent. Mr. Wheeler and his co-laborers found it hard to bring the church, which had for some years enjoyed "free preaching," to the performance of its duty. In fact, they found it so hard, that they resolved to ordain no pastors in the rural districts, until the churches were willing to assume, from the very first, at least some part of the pastor's support. The process of convincing the converts of the duty of giving, was at first but little if any easier in the rural districts, than it had been in the city of Harpoot. "For a little more than seven years," says Mr. Wheeler, that is, until late in 1864, "did we, gospel trumpet and subscription paper in hand, compass the Jericho of oriental inertia and covetousness, before enough of the wall fell down" to justify the missionaries in ordaining a village pastor. The record of those seven years of labor is not given in the book before us; it is only hinted at. But we can imagine something of what it must have been. We can imagine something of the oft repeated exhortations, and entreaties and admonitions, which must have been administered; something of the urgings, and inducements, and inciting and spurrings, which were tried and failed, and were

tried again, and again; something of the blows of the apostolic rod which was finally resorted to, and of the gentle compulsion under which the Armenian Christians at last consented to take up the burden. For the apostolic rod was used; and we doubt not that many a stingy Armenian Christian went out from the presence of the missionaries smarting under its faithful infliction. So too was compulsion used, of a certain kind. But we cannot do better here than to yield the floor for a few moments to Mr. Wheeler himself:—

"By holding fast to the idea that the independence of the churches is inseparable from self-support, and then making every possible appeal to their manhood and their Christian feeling, we at length succeeded in gaining for the idea a permanent lodgment, as we hope, in the minds of both people and pastors; but no one, who has not done the difficult work, can realize at what expense of effort and nervous energy it was accomplished. It required line upon line, and precept upon precept, repeated sometimes till the brain and the tongue wearied with the tiresome repetition. Sometimes we labored privately with them which were of reputation, urging them, as Paul did the Corinthians (2 Cor. ix. 1-4), so to behave as to justify our good opinion of them; and, again, we rebuked before all some niggardly giver. When sometimes we dwelt too much, as the people thought, on remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive,' we replied, 'seek and enjoy this blessing, that we may stop talking to you about it.' When once asked whether it was not a shame to talk on such a subject from the pulpit, we replied, 'Yes, it *is* a shame to *you* that by your covetousness you make it necessary.' While we paid a part of the salary of the Harpoot city pastor, we were accustomed to occupy the pulpit during the same proportion of the time, leaving him to preach elsewhere. When once, in a pet at our faithfulness, the people sent a committee to request that their pastor should preach all the time, we replied, 'If you wish to hear your pastor you must make him *yours* by supporting him, and when you do this we mean that you shall hear him;' and, true to our intention, we left the pulpit to him from the time that the church began to pay his entire salary,—from January, 1866."

In 1865, the field originally under the charge of the missionaries resident at Harpoot, was enlarged. In this manner seven churches, whose members had never been taught the lesson of self-support, at least in its thoroughness, were thrust upon the care of Mr. Wheeler and his fellow-laborers. How to deal with them was a problem. The missionaries, however, were ready with a solution. They refused

"to recognize as a church any company of professed believers, who should not make up and go to work for the Master. That is, we declined to administer the sacraments to them. The church in

Malatia, thus left without communion and baptism, appealed to us to send a pastor from some other church, to which we replied, 'The pastors are not our servants; ask one yourselves.' At their request the Hulakegh pastor went and gave them the communion. A few days after, they came, saying, 'Is it not a shame for us of the big city of Malatia to beg the sacraments from a poor village church?' To which we replied, 'It is no shame to beg when persons are too poor to do otherwise.' 'We are not too poor,' they replied, and within a month they had a pastor."

Still another case :—

"With one community, the one least willing to pay, and whose wrath was kindled against the newcomers, with our new gospel of 'Give, give,' we labored in vain, till, by comparing them to a healthy, strong man, who should lie down by the roadside to beg, crying out, 'Help a poor cripple!' and saying to them, 'We are the men, who, instead of wronging by feeding you, have come in love, with the rod of God in our hands, to smite you, and say, Get up, you pretended cripples, and prove by walking that you have feet!' we at first relaxed their sullen faces in mirth, and then gave them forty dollars to aid in supporting the pastor of their choice."

Once more :—

"Some twelve miles south from Harpoot, but in full view of the city, upon the face of the Taurus range, is Hoh, a village with some eight hundred Armenian and eight hundred Turkish inhabitants. By much effort, during a vacation of the seminary some years ago, we succeeded in renting a room and locating a student there for the winter. The only apparent result of his four months' labor was a softening of the prejudices of the people, teaching a few persons to read, and selling a few copies of the Scriptures. The following winter we did not occupy the place, but those copies of the Scriptures were doing their work, and the succeeding year a man came to ask that some one might come to 'explain the Scriptures, as the student used to do' Accordingly, for several successive weeks, we sent a student on Saturday to spend the Sabbath there, and return on Monday to his studies. But, as they left him to pay ten cents each time for his donkey's barley, we stopped his going, when again some of the people came to inquire why their preacher didn't come. 'You wish him to come,' said we, 'and compel him to pay for his donkey's food!' 'If that is all, we will give it,' they replied; and the preacher resumed his visits. As the time for the students graduation approached, they applied to have him come and remain with them. 'We would gladly have him do so,' we replied, 'but he cannot remain in the street.' They provided a room at their own expense, and he took up his abode with them. A few weeks later, the people of another place came for a preacher. 'There is a hungry one in Hoh, whom you can have,' we replied. They went to call him, and he came to Harpoot with some of his parishioners, who inquired why we were taking away their preacher. 'You are sending him away,' we replied. To their surprised inquiry, 'How?' we answered, 'You have starved him out. Why don't you give him something to eat?' 'We were thinking of doing it,' they replied, 'and will pay him twenty piasters (one rupee and ten annas) a month. He returned with them, and

had remained about a year, when he notified us that their share of his salary was two months in arrear, and that they said, that, owing to the absence of some of their number, they could pay only two hundred instead of two hundred and forty piasters during the ensuing year. A brief note directing him to come to Harpoot secured the prompt payment of the sum due, and the promise of the *two hundred and forty* piasters. They then made up a subscription for two thousand piasters, and requested from us a 'grant-in-aid' of the erection of a chapel and parsonage."

Under such discipline as this, it is not strange that the Armenian churches began to become independent. Yet the process was a gradual one. In very few, if indeed in any cases, was the duty of paying the whole of the pastor's salary assumed at once by the churches. They would begin with paying a certain proportion; one-half, or one-third, more or less according to their ability; the mission granted the remainder, but with the understanding that such grants were to diminish annually, and at the end of five years to cease entirely, the church then becoming wholly self-supporting. In practice, this rule has been found to work successfully, and under its operation a number of churches in this field have now reached a position of entire independence of foreign aid.

In their effort to bring the churches to the discharge of the duty of self-support, the missionaries derived no little assistance from one of their own native helpers. Our space prevents us from doing more than touching upon one of the most interesting incidents in connection with their work; yet there may be less need of doing more, as the story of blind Hohannes, otherwise known, on account of his great familiarity with Scripture, as John Concordance, must already be familiar to many of our readers. He was sent, in 1865, to preach to the church at Shepik, a small poverty-stricken village, where a church had been gathered before the Harpoot missionaries had charge of that region, which, it seemed to them, would always remain in the condition in which they found it—that of helpless beggary. John however thought differently. Even the people of Shepik could do something. And straightway taking higher ground than the missionaries had ever thought of taking, he began to preach to them the duty of tithe giving. A hard lesson to learn, one would think; but doubtless the Shepik Christians were more ready to accept the teachings of one of their own nation upon this point, than of the foreign missionaries. At any rate they learned the lesson. Out of the

depths of their poverty, they began to bring the tithes. And the little church leaped at once from a condition of almost absolute dependence, to entire self-support. Here certainly there was no pressure brought to bear upon the people by their foreign teachers. These tithes were not given grudgingly, nor from fear of the missionaries, nor from any unworthy desire to gain the approval of the missionaries. But they were given willingly; "never," writes Mr. Wheeler, "have I seen happier men than they seemed to be, in their poverty, self-denial, and liberality." Other preachers were not slow to imitate John's style of preaching;[1] other churches, one by one, followed the example of that of Shepik, and the missionaries began to hope, that the end of their long struggle with selfishness was not far distant.

Let it not be for a moment supposed, however, that the Harpoot missionaries were satisfied with preaching the duty of self-support in pecuniary matters; or that, when such a self-support had been, in any case, attained, they regarded their labors as at an end. Nothing could be farther from the truth. To found churches which should be self-propagating, as well as self-sustaining, was the great object of their labors. If they labored at first, and with great diligence, to make these churches independent of missionary support in pecuniary matters, it was because they fully realized, that, until independence in this relation had been secured, independence in no relation whatever was possible; and also that the effort on the part of the Christians to sustain their own preaching, would so arouse them to a sense of the value of the Gospel, and so awaken their zeal and quicken their energies, as both to induce and enable them to assume the burden of its propagation among people still ignorant of it. And it is only when the churches have accepted this duty, and manifest both the willingness and the ability to carry on evangelistic labor in the regions where they exist, that the missionaries regard their own distinctively missionary work as over, and begin to think of

[1] As an indication of the spirit in which the duty of giving was preached, we append here a resolution, passed at this time, by the "Harpoot Evangelical Union" of churches and pastors. The resolution was framed by the pastor of the Harpoot church, and is as follows: "Resolved, that we exhort our people to give a tenth or more of all their earnings for the Lord's work, not as bound by the Mosaic law, but from the duty of Christian liberality, and because they, and all they have, are consecrated to God, and when necessary they are to give all their possessions, and their lives also for his glory."

some new station. Mr. Wheeler's book contains abundant evidence that the duty of working, as well as of giving, was faithfully taught and thoroughly learned. We cannot go into this matter at length, nor give so much of this evidence as we gladly would. A few specimens must suffice. The Harpoot Evangelical Union (already alluded to) has undertaken among other things, to "plant new churches in places where desirable," to aid in supporting "poor persons preparing to labor for Christ," and feeble churches in supporting their pastors and teachers; to support "preachers and teachers in unevangelized places;" to erect "suitable chapels and school houses wherever needed;" to establish Christian schools "in all the cities and villages of their bounds," and to circulate the Scriptures. Under the leadership of the Union, the young churches took hold of the work with vigor. Bible societies were formed in nearly every community where Christians lived. They labored hard and successfully to circulate the Scriptures. Most interesting results in several cases have been attained in connection with the labors of these littles societies. There was also manifest an excellent spirit among individuals. Christian men—and not unfrequently women—began to go singly, in pairs, or in larger groups, sometimes to their own neighbors, at other times to other towns, to read and explain the Bible. This is done especially on the Sabbath. During the winter months, persons have often been absent from home for a number of days, and even weeks, on such missionary tours. Thirty-five members of the Harpoot church are said to have been thus engaged at one time. It is to these voluntary and unpaid efforts, on the part of individual Christians, that Mr. Wheeler attributes, to a large extent, the general diffusion of Christian knowledge in the vicinity of Harpoot. A small church consisting of twelve male and two female members was organized in Palu, some fifty miles east of Harpoot, in 1868. A few months afterwards, the missionaries, in visiting the place, were rejoiced to find that this little body of Christians, with their pastor at their head, had undertaken to reach with the Gospel, not only the people of Palu itself, but also the inhabitants of all the villages for many miles around; and that they had planned and were carrying out an organized system of efforts to secure this end.[1] Not content with efforts of this kind, the Armenian churches have also entered upon the work of foreign mis-

[1] *Missionary Herald* for 1869, pp. 127, 186, 411.

sions. The Koords inhabiting the mountain regions in the eastern part of Armenia, are a set of degraded, wild and lawless brigands. Even the missionaries, when travelling in certain portions of their field, are in more or less danger from them; and they have hitherto resisted all the efforts which have been made to win them to Christianity. It was to these Koordish tribes and to the Koordish speaking Armenians living among them, of whom there are many, and whose condition is very degraded, that the attention of the Armenian churches was by a striking incident directed. A young man from Koordistan entered a meeting of the Union, and, with the aid of one of the members who knew Koordish, informed the assembly that a man in a town "four days' journey to the east, had given him money to come to the west, and find, if he could, the men who teach the Gospel, and gain a knowledge of it, and return and teach his countrymen." Several other promising candidates for this work were afterwards found; they were sent to Harpoot, instructed by the Harpoot pastor, who understands their language, converted, trained for the work of evangelists, and have already entered upon their work. The Armenian churches assumed from the first the burden of their support, feeling that it was their duty to give the Gospel to others, in the same manner in which they themselves had received it.

It is now but little over fifteen years since the Harpoot missionaries began their work according to the methods which we have endeavored to describe. During all that time the missionaries have been following a definite policy for the attainment of a definite end. We have, we think, said sufficient to show that this end has been nearly reached; and that the original purpose of the missionaries, to establish self-sustaining and self propagating churches in Eastern Turkey, stands a very fair chance of accomplishment. And without saying that the end justifies the means, we believe we can say with safety, that in this instance, the end shows the means to have been wisely chosen, and faithfully used. In the carrying out of a policy so radical, and at first so repugnant to the selfish feelings of the Armenians, difficulties and trials of no ordinary kind were to have been expected. That such were experienced we are fully aware; yet they are not brought forward with any degree of prominence in Mr. Wheeler's book. We understand, however, that within the last two or three years, a small "anti-missionary party" has come into existence. This party is seeking to lead the

churches back to the ritualistic observances, not so much of their fathers, as of English "High Churchism" of the present day. We have not full information at hand respecting the origin and growth of this party; the majority of the Christians adhere to the faith and practice which they have learned of the missionaries; and probably the efforts of the opposers will soon come to nothing. We cannot condemn the policy of the missionaries, on account of this unfavorable re-action. In the first place, it is not clear that it is, in any real sense, the result of that policy at all. "Anti-missionary parties" occasionally appear, whatever be the policy of the missionaries; they are not unknown in mission fields, where certainly the doctrines of Eastern Turkey do not prevail. The duty of self-support has not been very much inculcated, we believe, in Bengal, at any rate not after Mr. Wheeler's methods; yet there the state of feeling between missionaries and native Christians is not altogether pleasant. And further, even if this state of things be a result of the missionaries' training, it is only an incidental result. One result of almost every revival of religion is to produce back-sliders; yet we do not condemn revivals on that ground. Even if a few erratic souls do abuse their liberty, and make trouble in the mission field, it is still better that the body of Christians should be trained up to self-support and independence, than that they should be kept perpetually in a condition of spiritual babyhood.

But in regard to the desirability of the self-support and independence which the Armenian churches have attained, there can be no doubt. The question is, as to the way in which a result so desirable is to be achieved. Mr. Wheeler's book is most suggestive; his experience is exceedingly instructive; can his methods be adopted, with such modifications as may be necessary, in India?

It is not our purpose, at the present time, to discuss this question, or to treat the general subject of self-support in any thorough manner. We merely ask our readers to follow us a little longer, while we mention a few considerations which must be kept in mind by any one who would arrive at a conclusion upon this matter. We refer to the differences which exist between Mr. Wheeler's field of labor, and ours in India. Prominent among these, is, we think, the difference in character between the Armenian and the Hindu. We do not know that the Armenians are originally a nobler race than the Hindus. They may be; but whether they

are or not, this at least seems certain, that they possess more manliness, more energy and enterprise than the Hindus. They are not so wholly cast down by untoward influences; they offer a stouter and more effective resistance to opposing obstacles; they have more love of freedom, and a stronger national instinct, than is to be found among the natives of this land. In all these particulars, the Armenians apparently share that advantage which the northern races possess over the southern. The discipline to which, in the past centuries, both Armenian and Hindu have been subjected, is very much the same. It has been the hard discipline of warfare, conquest, tyranny and oppression. In Armenia, Persian, Greek, Roman and Turk, have one after another conquered and held sway. The Armenians, in spite of a manly opposition, have been both persecuted, oppressed, driven from their homes, and scattered among the nations. But amid all these calamities, the manly love of independence seems never to have wholly died. In India, the Afghan and the Mongol have been the oppressors. For the larger part of eight centuries, India has acknowledged the rigorous and often the oppressive sway of foreign power. Upon his present rulers, the Hindu looks with fear, and not with love. But he obeys without question the law in whose making his wishes were not consulted, and of whose reason and benefit he is alike ignorant. This long course of training has quenched much of the manliness of character which the Hindu once possessed. He has been ground down to the dust, and kept there, until his spirit has lost the elastic vigor of manhood. The love of freedom has died away, the voice of patriotism has been smothered, and he has come to regard his abject position as his proper one. The lesson of unquestioning, unthinking and unrepining submission to the powers that be, the Hindu has learnt most thoroughly. That he is a man, that manhood involves certain duties, that it demands the exercise of thought, that it evokes a spirit of independence,—these are truths which have hardly yet begun to dawn upon the Hindu's mind. In political matters, the Hindu subordinate echoes the opinions and sentiments of his European superior; in church affairs, the convert often believes what he is told to believe, thinks as the missionary thinks, and, so nearly as he can, does what the missionary says. Here certainly is not a very inviting field for the development of a true spirit of Christian independence. The missionary among the Armenians seems in this

particular, to have rather the advantage over the missionary to the Hindus. The difference, in a word, is this: in the one case, the germ of that independence which it is desired to foster, really exists; in the other case, we will not say that it does not exist, but it is at least deeply covered with the results of long oppression.

The fact that in India the missionary belongs to the "ruling race" is one which has been so frequently shown to militate against his success, as to become one of the most common of common places. Still it should be mentioned here, as constituting one of the differences between Indian and Armenian missions with reference to the question of self-support. We imagine that Mr. Wheeler would find it even a more difficult task than he actually has, to "place the Gospel on its own merits before the people," if they imagined that there was a direct connection between him and the Government, that he was a paid agent of the Sultan, seeking to pollute the people by inducing them to abandon their ancestral religion, and that he received so much per head for his converts. It would be a severe check to the growth of independence and pure Christian motives, if the people imagined that the missionaries had at their command unlimited political power, and that their own temporal well-being could be promoted by their attaching themselves to the missionaries. But in some such way as this missionaries in India are frequently regarded; and the influence which such feelings—unjust though they are—cannot fail of having, in repressing the growth of that independence and self-support which all desire to see cherished, must be evident to any one.

More important than either of these differences, is the fact that the Armenians have for centuries professed the Christian religion. It has indeed been an impure Christianity, and has had but little influence over their characters; yet it has kept alive among them some knowledge of Jesus Christ, though obscured by fable and tradition; and it has preserved among them a reverence, almost idolatrous, for the Bible, even in the unknown tongue in which alone they have had it. The name of Jesus is not hated; the term *Christian* carries with it no reproach. When the missionaries have once convinced an inquirer that the translation of the Scriptures which he holds in his hands, is in all points identical with the ancient Armenian version, which is carefully treasured up in the village church, and brought out

once in a while with superstitious care by the Armenian priests, for the people to kiss, a great point has been gained. So soon as a few people in any village are made to understand that the missionaries' teaching is all founded upon, and essentially contained in, the sacred book, to which they have long paid their vows, and which they all regard as divine, they begin to inquire whether it is not incumbent upon them to pay heed to those teachings. The result is a "Protestant community" in that village, composed of those who, though perhaps not yet truly regenerated, have still a profound reverence for the Bible, and feel a desire to know its contents and to obey its precepts. As "Protestants" they may be laughed at, abused, and perhaps even persecuted; though persecutions of any violence have been growing less frequent in these later days. The next step is a preacher sent to them from Harpoot, to whose support the Protestants, in their eagerness to learn, are willing to contribute. Here is their first lesson in self-support. Then comes a school, and the people build the school house; this is their next lesson. Finally converts are gathered, a church is formed, a church building erected, a pastor secured, and a house built for him to live in. The people are still learning to help themselves. With a little aid in money from the mission, they erect the buildings, and from the first begin to pay, or at least help to pay, their pastor's salary. Thus, out of the desire on the part of some to be instructed in the truths of that Bible which they have so long reverenced, comes under the wise direction of the missionary, a church, feeble perhaps, yet growing and self-supporting. Now compare this with the experience of the Indian missionary. He seems to have absolutely nothing in his favor. No single prejudice, or desire, or early association of the people can help him. On the contrary he must do battle with them all. So far from being a book to which, even though sealed, honor is paid, the Bible is regarded with aversion; or at best is put alongside of the Koran and the Hindu Shastras. "Your religion is good for you, and ours is good for us. You don't read our Shastras and we don't want your Bible," is what the people say to the missionary. And even when converts are made, it is a matter of difficulty to get them to do anything for themselves. The situation of an Armenian convert is bad enough, but we are greatly mistaken if that of the Hindu convert is not considerably worse. And besides their poverty, converts sometimes are impressed

with tho idea, that the missionary who gave them the Gospel to begin with, is under some sort of obligation to continue, by giving them everything else.

We are disposed to allow to these differences of circumstance between the work here, and in Armenia, their full degree of weight. And yet the question recurs, what, after all, are we to do, or can we do, differently from what Mr. Wheeler has done? How can self-support be developed, except by putting the Gospel on its merits before the people, as an object demanding both labor and self-denial? If the considerations now adduced illustrate the difficulty attending such a course, they also illustrate, with even greater force, its supreme importance. If they go to show that the difficulty in India, of developing Christian independence among the churches, is greater than in Armenia, they also show that it is more difficult here than there to get any churches to develop, in the first place. The same obstacles that lie against self-support, lie against all Christian work in India. If we are to abandon the first because it is not easy to bring about, what are we to say of the second? If, in either case, the obstacles are great, the inference is, that our exertions must be great, and long continued.

Some, however, will go further, and say that not only is it difficult to use methods like Mr. Wheeler's, it is even impossible; and that, at any rate for a time, we must continue to nurse the infant churches until they become stronger, and better able to bear the burdens, pecuniary and otherwise, which these principles, if applied, would require them to assume at once. It is at least questionable, whether most of the native churches of India are not as well able to bear, at least a part of the expense of their own pastor's salary, as most of the Armenian churches. Many of our churches are beginning to give something towards the support of the Gospel; it is hard to understand why those that do not, are not as well able to, as those that do.[1] We regret that Mr. Wheeler's book does not present the facili-

[1] It is of course essential to the success of any plan of self-support, that the pastors of the churches should be not merely men who heartily sympathize with the people, but also men of thorough self-denial, and, in order that their support may fall within the power of the churches, willing to receive very small salaries. For the pastors to affect a high style of living, or to demand salaries which, in many cases, would be at all commensurate with their abilities, would be fatal. But this is self-evident.

ties for drawing a comparison between the Indian and Armenian churches in the matter of giving ability. Mr. Wheeler in no case ventures upon statistics, except in regard to the little church at Shepik, already mentioned, and even in this case, some of the figures are not intended to be absolutely accurate. Taking his figures as he gives them, however, the state of things at Shepik when the church became self-supporting, was this: the Protestant community numbered eighty-two, of both sexes and all ages; deducting absentees and other incapables, there was an available strength of ten adult males. The church numbered sixteen, ten being females. Most of the community lived by tilling the soil. The Turkish landholder demanded half the annual crops for rent, and the Turkish Government took one-tenth of the other half for taxes. For the most part the houses, as well as land, belonged to the Turkish owner. Mr. Wheeler thinks "it may safely be said that all their property, including clothes and household utensils, would not exceed twenty-five hundred dollars (five thousand rupees) in value." The rate of daily wages was about seven annas. Still that little community succeeded in raising, in one year, one hundred and ninety-three dollars (three hundred and eighty-six rupees) for the support of the Gospel among them.

We have obtained statistics from the pastors of thirteen village churches in Western India, with reference to the worldly condition of their church members. These statistics are not in a form to admit of tabular statement, a thing perhaps not to be regretted, inasmuch as we have no statistics, other than those just given, with which to compare them. Yet we can gain from them some idea of how churches in India compare with that of Shepik; which seems to be one of the poorest and weakest of the Armenian sisterhood. These thirteen churches contain one hundred and fifty-six male and one hundred and eleven female members; there is no "Protestant community" composed of those who have forsaken idolatry, but who are not as yet enrolled as communicants, as is the case in many mission fields. Among these two hundred and sixty-seven church members, most of whom came originally from the lower and poorer classes, one hundred and thirteen own houses, and forty-two own land. Most of those who do not own houses, probably belong to the families of those that do. It is impossible to state the value of the property thus owned;

it varies from a wretched mud hovel, worth hardly three rupees, to a house valued at two hundred; and from a bit of land worth ten rupees, to a respectable field worth seven hundred. As a general thing, those that till the soil get, in good years, a living for their families, and often enough to pay their rents and taxes, but sometimes they are obliged to contract debts, at rates of interest which are ruinous, in order to meet the demands of Government. The amount of wages received for daily labor by those who have no property, varies usually from one to five or six annas; probably three annas per day would be about the average, and is the rate allowed by Government for work on the roads. The cost of daily living for such persons is reported without much regard to definiteness. But as a general thing, it would appear that the people spend, within certain limits, whatever they receive; there seems to be but little if any surplus beyond their actual expenditure, either to lay by, or to give in charity. In fact, all that can be said in regard to many of these church members is that, in some way, they contrive to live. This is a condition of things, which does not seem very favorable to systematic benevolence. We have at hand, however, a statement regarding these churches prepared by a missionary who has for years been familiar with them. His statement embraces not only the thirteen churches mentioned above, but also eight others connected with the same mission, and is as follows: the male membership of these twenty-two churches which includes pretty much the whole *giving* membership, is three hundred and thirty-five. In the year 1872, they raised for religious purposes, rupees 1,767, being on an average about five and a quarter rupees for each male member. The average rate of daily wages may be taken at three annas. Hence it appears that the male members of these churches, gave during 1872, (which was not in that region a particularly favorable year, owing to the failure of the rains in 1871) a sum equal to twenty-eight days' wages. This is *almost* tithe giving; and certainly sets, not merely the giving ability of these churches, but their disposition to give as well, in a very favorable light.

Such facts indicate, that, even people who, to us, seem to be living in the most abject poverty, can give something for the support of the Gospel, if they will only try. Mr. Wheeler believes that foreign missionaries are not competent judges of the ability of the native Christians to give. They seem to be

in a poorer condition than they really are. His experience goes to show, that the difficulty lies not so much in the want of ability, as in the want of disposition, to give. We think the statements now made, regarding both Shepik, and the twenty-one churches in Western India, tend to confirm the result of his experience. In both cases, there was, in the first place, the willing mind; and even in their poverty the actions of the people bore testimony to its existence. When this willing mind is found universally among all our churches, probably the poverty of the people will constitute a smaller obstacle to their self-support, than our benevolence would lead us to suppose.

In order to discover how nearly the condition of the churches which we have now mentioned, agreed with other churches in India, we sought for information on the subject from all parts of the country.[1] As in the case mentioned above, however, so here, the answers given will not admit of a tabular statement; but a careful inspection of them reveals the fact, that, in nearly every case, the rate of daily wages is considerably greater than the average daily cost of living. Under such circumstances the ability for self-support would seem to exist. In several instances many of the native Christians were said to be deeply in debt, but probably that is not a feature peculiar to India.

One thing is clear. Self-support of the Indian Church is a thing which must be accomplished; and a self-support the same in kind as that to which Mr. Wheeler and his co-laborers have succeeded in bringing the Armenian churches. To accomplish this result, Mr. Wheeler chose what we believe to be, not merely the direct method, but the only method. He said to the churches, "Here is this burden to be carried; these duties to be performed; God helps those who help themselves; lay hold of this burden; begin to perform these duties. You can do it and you must." And they did. Is there any other way for a child to learn to walk, than by walking? Is there any royal road to self-support?

[1] We take pleasure in acknowledging our indebtedness to those gentlemen, who very kindly, and at the cost of no little trouble to themselves, undertook to prepare and forward the answers to our questions.

Art. VII.—NOTES AND INTELLIGENCE.

From the force of circumstances, or, we should rather say by the guidance of Providence, the work of missions seems to have taken a peculiar form in the city of Madras. It is almost exclusively,—we believe too exclusively, educational in character. More than three-fourths of the European missionaries are educationists; and the proportion of native missionaries similarly engaged is large, though not so large as this. It is true that few if any of either class confine themselves to educational work; but labors so heavy as most have to go through must prevent them from anything more than occasional efforts beyond their own colleges and schools. It is true also that after visiting the different places of Christian education and seeing what actually goes on from day to day, few will doubt that the missionaries have been led on into their present position by a higher wisdom than their own, while probably not one intelligent visitor, would willingly see any portion of their present work abandoned. Yet the whole condition of affairs has too much the appearance of great effort being put forth in laying a foundation, without any attempt to erect a superstructure.

While, however, we should gladly hear of more work being done in other ways, it is a cause of sincere thankfulness in itself to see so much of the education of Madras in Christian hands and pervaded by a Christian influence. It is estimated that nearly, if not quite, five thousand children in Madras alone are receiving, from the different missions, an education fitting them to be far better members of society than a secular training could ever make them, and tending above all to open mind and heart to the knowledge that makes wise to everlasting life.

No portion of the field appears to be neglected. At the various Mission institutions there are more than two thousand young men and boys, Hindus or Mahammadans, belonging to the more comfortable classes, pursuing studies of a higher character, including English. One Mission alone has about a thousand in its schools. But the poorer classes are not neglected. Close on two thousand of their children also may be found in schools adapted for such classes alone—schools fitted to be powerful agents in raising them both socially and morally. Here again another single mission

body has upwards of a thousand pupils. Besides these, there are probably more than eight hundred Hindu girls at Mission schools ;—a number compared with the number of boys smaller of course than one would like to see, but greater probably than can be found elsewhere throughout India.

All the schools seem to be taking an increasing hold on the native community,—to be winning their way towards a place of commanding influence against all the prejudices that their Christian character cannot fail to raise. The great Government College seems afraid of being swamped by the increasing popularity of the Mission institutions. Urgent applications have been made to Government to take special steps for its protection, though these have been very properly set aside. Such a fear as this is, of course, misplaced. We have much faith in the attractive power of Christian kindness and Christian attention to duty of whatever kind it be ; but we fear the day is still far off in India when attractions such as these will outweigh the enormous advantages possessed by any institution that depends immediately on Government. The mere fact, however, of such a fear having been expressed shows what influence Mission schools are gaining, and what a door is being opened by their means for the admission of Christian truth into the heart of the people.

Still we confess that we should like to hear of more being done in Madras for the immediate, and not only the remote, in-gathering of souls into the Church. There is by all accounts far too little of what is commonly called "purely evangelistic" work. Even the young men who go out on life in such numbers from Mission schools appear to be neglected when they once pass beyond their walls. In Calcutta, where also education holds a place of great prominence, we hear constantly of lectures and discussions. There appears to be in Calcutta a speculative interest at all events in religion, and constant effort seems to be put forth to keep it up and develop it into something higher. But even of this we hear but little from Madras.

We are far from blaming the missionaries. Few of them can by any exertion do more than they are doing now. The only wonder of one who examines into details is how some of them can possibly bear such a burden as they do. We can fully sympathize too with the feeling apparently cherished by not a few,—that the Lord has set before them an open

door, which they must keep open at any cost,—that for them to give up their present laborious duties for easier work of a more direct and attractive character might win the praise of men but not the praise of God.

The only remedy appears to be an addition to the number of laborers, and the development of such a phase of Christian effort as may take full advantage of what has been done and of what is being done, in the schools at present. Nor should the managers of missionary societies take alarm at this. They should only be encouraged by the need for it. Successful work is always increasing work. We are glad to learn that our friends in Madras are themselves aware of the defects in the present state of matters, and particularly to learn that those who have most faith in educational efforts, and who work most earnestly as educationists, are the most anxious to see the evangelistic side of work receive its due development. We heartily hope that their wishes in this direction may be completely and soon fulfilled.

The region north of Ahmadnagar, in the Deccan, has been worked by the missionaries of the American Board for over thirty years. The result is seen in the existence of thirteen little churches, numbering nearly three hundred members; of these churches nine have pastors, and all are in a hopeful condition. But with very few exceptions, the church membership is from the lower castes; the vast body of the population, consisting mainly of the cultivating class known as the *Kunabis,* is represented by only here and there a convert. Not but that the missionaries and their helpers have sought to reach this class. They have tried most vigorously, but hitherto with slight results. We have evidences, however, that a brighter day is not far off. The missionary at present in charge of that district, and one who has been more or less familiar with it for a quarter of a century, declares that he has "never had his hopes so roused with regard to a good work among the Kunabis of that region" as at present. Boys of Kunabi families are beginning to attend the mission schools. Men of good position say that they believe in Christianity, and are eager for the establishment of Christian schools, where they do not now exist; the Kunabis of one village, where the truth has been preached and resisted for years, "now evince a desire to learn once for all, the truth in regard to Christianity, and seem to be in a kind of expectant state." "These things," writes the

missionary, "seem to me like a cloud as a man's hand." It is too soon to decide whether these are real indications of a large accession to the churches in that district, yet we must hope that they are. The mind of the Kunabi is slow to receive new impressions; but the seed sown during many years of faithful labor cannot be called lost, even though it germinates less rapidly than our impatient souls desire.

The province of Orissa, in which, at present, Christian work is carried on by the Baptist missionaries of England, and the Free Will Baptists of the United States, contains a population of about six millions and three quarters. During the past half century of missionary effort over a thousand converts have been baptized. In the Report for 1872-73 of the English "Orissa Baptist Mission," the missionaries record a year of no remarkable, yet of quiet and substantial progress; the several branches of their work, preaching, teaching, the press, and the conduct of orphanages are carried on from three principal stations, and several out-stations, and during the year under review there have been thirty-two baptisms, making the total number of communicants six hundred and fifty-one. We are glad to notice, in connection with the statement of work done by the Mission Press, that the native ministers are giving much attention to the preparation of tracts and books for the people. The literature of a country must be principally created by the natives of that country; and that missionary does a good thing, who induces his native brethren to turn their attention to a matter of so great importance, and encourages and aids them in it. The Report contains an emphatic, and it seems to us a very successful vindication of Christian missionaries from the charge, more frequent formerly than now, yet recently revived, of piously exaggerating the number of devotees who sacrificed themselves to Jaganath; and vigorously protests against the "benevolence" with which a recent writer on Orissa states that the Government of India has treated the idol and his priests.

We are glad to learn that the American Mission in Orissa is looking for speedy reinforcements from home.

In August, the "Association of (native) Preachers" at Mirzapore, Calcutta, issued an invitation to their brethren "of every Church" throughout India, to observe the 21st day of September as a day of prayer for the extension of

the kingdom of God in the world; and suggested that public meetings for prayer and consultation regarding this object be held on the evening of that day. "In order to the development of new and efficient means" to secure the end sought, the results of the consultations which might be held at the various stations, it was requested should be forwarded to Calcutta, where the originators of this proposal design publishing a pamphlet which shall embody them. We hope the brethren in all parts of the land acted upon this suggestion. We know that some of the Christians in this country are in the habit of holding a monthly meeting for prayer for the conversion of the world. This practice is common among many of the American churches, and might well be adopted throughout India. We await the appearance of the pamphlet spoken of with much interest. We doubt whether any new means for the end in view can be found more efficient than those described in the New Testament, and illustrated in the history of the Church. But perhaps our brethren refer merely to the new and efficient use of old means, and at any rate, we will not pass judgment in advance.

Brief mention may be made here of an unpretending, but useful, Widows' and Orphans' Fund, for native Christians connected with the American Presbyterian missions in the North-West Provinces. Its Twenty-Second Annual Report is before us, from which we learn that it has, at present, seventy-five subscribers, and that thirteen families are being supported by it. Its Financial Account shows a balance of Rs. 20,000 invested, and its working expenses for the year, including the printing of the Report, were only Rs. 23. The managing Director, at present, is Rev. T. S. Wynkoop, Allahabad.

The Lieutenant Governor of Bengal, in acknowledging the report of the Bishop of Calcutta of the Bishop's recent tour in Eastern Bengal and Orissa, stated his willingness to give Government grants of money to missionaries laboring among the aboriginal tribes of Bengal, such as the Kols and Sonthals. He stated his opinion that such a proceeding would not be a breach of the Queen's proclamation by which the Government is bound to be neutral in all that concerns the religions of the people of India. He believed that the terms of the proclamation applied more particularly to those natives of India that had definite religious beliefs or institu-

tions, but that in dealing with the aborigines, many of whom seemed to have no religion at all, the Government might consistently and properly aid any efforts made by missionaries for the improvement of the people, especially in regard to education.

The Lieutenant-Governor's proposal, however, may be used in a way he little contemplated. At a late meeting, in Calcutta, of the *Sanatana Dharma Rakshini Sabha*,[1] a society composed of rigid Hindus, three important matters were discussed, of which the Lieutenant-Governor's proposal was one. We understand, however, that the discussion on the first of these has since been re-opened. (1.) It was decided that Hindus going to Europe, with the view of benefiting their country, shall not thereby lose their caste. (2). The question was discussed as to whether Hindu widows shall be allowed, when sick, or in feeble health, to eat and drink upon their special fasting days. The matter was referred to a committee of pandits, and they will give their decision at an early date; (3.) The Lieutenant-Governor's proposal to assist missionaries to the aboriginal tribes by Government grants was next discussed, and it was resolved to ask if the Lieutenant-Governor would be willing to give aid in support of teachers of the Hindu religion to the Kols and Sonthals. The result of this application has not yet transpired. The *Lucknow Witness* hopes that the application may be granted; "we would be glad," says the *Witness*, "to see Hinduism taken at its word in this particular instance, and made to do a little hard work in a very uncongenial field. We apprehend that one fair trial of the kind would be more than sufficient for the patrons of the Society for the Protection of the Hindu Religion." The *Indian Mirror* expressed the opinion that the Lieutenant-Governor, if he assisted Christian missionaries, ought to assist the teachers of any and every religion that might choose to apply; and inquired if he would help and sustain a Bramhist missionary among the aborigines, at the same time admitting, that the Bramha Samaj did not propose to send any missionaries to such people. In not doing so, the Samaj undoubtedly shows its discretion. We fear the doctrines of that body would not prevail very extensively among the Sonthals.

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[1] Society for the Defence of the Eternal Religion.

The Committee of the Calcutta Bible Society lately addressed the Lieutenant-Governor of Bengal, offering to supply a copy of the Scriptures to every Government College and School in Bengal. His Honor's reply is to the effect that he will be glad to accept the Society's offer as regards the Colleges and higher Schools, but that he thinks it would be unwise to place Bibles in the smaller, or Village Schools, (patshalas) through the agency of Government, as the more ignorant of the people might think the Government were imposing their Christian religion upon them. He had ordered the Director of Public Instruction to place the Bibles supplied by the Society, in the Colleges and High Schools.

The aboriginal tribe of the Kols, in Chota Nagpur, will probably soon be supplied with copies of the Scriptures, or portions of them, in their own language. Missionaries of the Society for the Propagation of the Gospel, and of the German Lutheran Society in Chota Nagpur, along with Col. Dalton, the Commissioner of the District, whose assistance was requested, are engaged in arranging for a translation, which the Calcutta Bible Society's Committee offered to print and circulate.

The North India Bible Society, at Allahabad, has issued the Gospel according to St. Mark in the Gondi language. The translation is the work of the Rev. J. Dawson, of the Free Church of Scotland's Mission at Chindwara, Central Provinces, whose translation of St. Matthew's Gospel was published by the same Society at the close of the last year. Both of these Gospels are printed in the Devanagari character, the same in which the Hindi language is usually written. The Gonds have learned much from their contact with Hindi speaking people, and Hindi words frequently appear in Mr. Dawson's translation, as well as an occasional work of Arabic descent. But so far as appears from a cursory examination, the two languages differ so widely both in their vocabulary and structure, that Mr. Dawson's work may properly be called a new translation.

Mr. Dawson has also prepared a *Gondi First Book*, for the Christian Vernacular Education Society, which will soon be put to press.

In a recent private letter he writes, "The Gonds are very difficult to move in the way of education, and I mean

to give myself principally to this work during the coming year. It is not the higher education. I will be only Professor of the Alphabet and a little more."

At a meeting of a joint committee appointed by the Committees of the Calcutta Bible and Tract Societies, it was resolved to take steps towards carrying out a scheme for the purchase or erection of a building for the depôts of the Bible, Tract, and Christian Vernacular Education Societies in Calcutta. The matter has been referred to the committees of the parent Societies in London, and from what has already transpired in former communications with them, there is every reason to expect that they will give substantial aid towards carrying out the proposal.

It is with great satisfaction that we record the vigorous movement against obscene literature, which has been begun during the last few weeks. A paper was lately read at the Calcutta Missionary Conference on the circulation of such literature in Bengal. The author of the paper, the Rev. J. Robinson, had special qualifications for treating this subject, from the duties of his office as Government Translator, and Registrar of Vernacular books. He fully verified the statements that have been made in various quarters, as to the alarming extent to which books of an immoral character circulate in Bengal. The difficulty in dealing with persons who circulate obscene books as offenders against the law was two-fold. First, many of the books were of a *quasi* religious character, and though obscene, professed to be extracted from Hindu religious books, or illustrations of their teaching. Secondly, though the sellers of obscene books could be punished, there was no provision for prosecuting them. This was left either to the police, or to private individuals. As a result of the discussion in the paper, a committee was appointed to confer with such members of the Hindu, Musalman and Bramhist communities as might be expected to be willing to join in any action for the suppression of obscene literature. This committee has since met, and was joined by a large number of influential native gentlemen and a Society has been formed for the suppression of obscene literature. Offenders will be prosecuted by the agents of the Society.

The work thus commenced at Calcutta, should be taken up in the other principal cities of India, and we hope it speedily will be. North, and especially North-west India,

is said to be in a worse condition in this regard, than some other portions of the country. But branches of the Calcutta Society, or organizations of a similar kind, will find enough to do most anywhere.

There is, however, one part of this work which cannot be accomplished by a Society seeking to suppress vice by means of criminal prosecutions. Many among the people can read, and it is certain that they will read. The efforts of the Society above referred to, while of great importance in themselves, should be regarded as merely supplementary to other efforts of a different kind. It is far from enough to put down bad literature. A good literature must be provided. In this field of effort no new agencies are required. The Tract Societies and publishing Missions ought to do, we believe, much more of this kind of work than they are now doing.[1] There should be no reduction in their present efforts to provide Christian books and tracts for evangelistic purposes; nor in the effort to provide a suitable Christian literature for Christians. In addition to both of these spheres of labor, the Tract Societies should assume another—that of providing a pure and healthful literature, not distinctively Christian, but of a Christian tone, for wide circulation among the people. We most heartily second the suggestion that books of this kind are greatly needed, made by Dr. Murdoch, on a preceding page of the present Number; and we believe that the Tract Societies would do well to take the matter up. Probably many educated native gentlemen could be induced to write such books as would be needed, either of a scientific, historical, or biographical nature. The colporteurs and hawkers, who now sell the religious books of the Tract Societies, would be able to dispose of many of these, especially if they were neatly printed and offered at low rates, as would be necessary in order to ensure their wide circulation. The Tract Societies of both England and the United States are, to some degree, engaged in efforts of this kind, although other agencies for doing

[1] While these pages are passing through the press, we are glad to notice a suggestion similar to the one here made, in the columns of the *Friend of India*. The *Friend*, however, fears that the Tract Societies would be unwilling that their funds should be employed in producing other than a professedly Christian literature. We doubt whether this would prove an insuperable objection to the scheme. It is certainly unwise to multiply agencies for doing this work, when it can be accomplished by those already existing.

this very work exist to a much greater extent, in both of those countries than in India. This work, though not directly evangelistic, is still indirectly so, and certainly is of sufficient importance to warrant its efficient promotion by the Tract Societies.

A SERIES of *essays on Fundamental Questions*, for English readers in India, is about to be published at the Orphan School Press, in connection with the London Missionary Society at Mirzapore, N. W. P. Advance Sheets of the Introductory Essay have already reached us.

The subjects to be treated of are, the character and claims of the Lord Jesus Christ, The Apostolic Writings, the Bible, The controversies of the Day in their bearing on Christianity, Hinduism contrasted with Christianity, Mahammadanism contrasted with Christianity, Christian missions in India, and the Lord's Day commonly called Sunday.

The Essays appear anonymously, but they are understood to be from the pen of one of the most esteemed missionaries in the North West. It is the aim of the essays to set forth the nature of Christianity, its adaptation to the character and state of man, the firm grounds on which its claim to a Divine origin rests, the radical defects of other systems, and the futility of the objections advanced against it.

The Essays are nine in number, and will appear monthly until completed. The Series will undoubtedly form a valuable addition to the Christian literature of the day; and, being written in India and for India, will have a special value to all who are interested in the progress of the Gospel in this country. As missionaries, we shall look with great interest for those Essays which bear more directly upon Mission work, and we shall doubtless have occasion to refer to them hereafter in the pages of this *Review.*

Arrangements are being made by which the Essays may be obtained at the Depositories of the Tract Societies of Calcutta, Bombay, Madras, Allahabad and Lahore, as well as at the Orphan School Press, Mirzapore.

THE Rev. J. M. Haswell, of the American Baptist Mission in Maulmain, Burma, has issued the prospectus of a volume containing "Grammatical Notes and a small Vocabulary of the Peguan (or Talaing) language." The work is to be put forth, less with the view of supplying an urgent practical want, than in the hope of furnishing matter of interest

to students of philology. "The ancient kingdom of Pegu," writes Mr. Haswell, in his prospectus, "included most of what is now British Burma, east of Arracan. The language is gradually going out of use. It is written with the same general character as the Burmese, yet the language itself is entirely different. It seems to have no affinity either to Burmese, or any other language in the country." It is somewhat more probable that the affinities of that language must be sought rather in the regions west of the Bay of Bengal than in Burma. We shall hope, however, to notice Mr. Haswell's volume on its appearance, and therefore need not now pursue the question of the origin of the Peguan language further. Mr. Haswell has labored in the district where this language is largely spoken, for some thirty-six years, and is said to be the only American missionary who has made himself familiar with it. He has translated the New Testament into Peguan, has also prepared several tracts in the same language, and is well qualified for the work he has now in hand; in this work, we hope he may meet with great encouragement and success. We imagine that his book will prove of interest to scholars who are familiar with the languages of the southern and eastern Deccan, whence the ancestors of the Peguans are supposed to have emigrated many centuries since.

A Committee has just been formed in Calcutta for the purpose of starting a new school for the education of Bengali women. Mr. Justice and Mrs. Phear and several influential Hindus are on the Committee. Miss Akroyd, who lately disputed with, and parted company from, the Brahmists, is also a member of the Committee, and is to be the head of the school.

The school is to be conducted on principles of the strictest "social and theological neutrality," affecting even the style of food to be supplied to the pupils, and the manner in which it shall be partaken of. No religion is to be taught, and the religious beliefs and practices of the pupils are to be respected, and not to be interfered with in any way. Opportunities are to be given to pupils to perform their religious duties at proper times. Instruction will be given in the ordinary branches of a secular education, including household management. The school will be opened in November, and will be known as the *Hindu Mahila Bidyalaya*, the school for Hindu Ladies.

We may be allowed, in this connection, to correct an error into which, in common with many others, we have fallen. We understand that Miss Akroyd did not come to this country, "under the auspices of Miss Carpenter;" but that, on the other hand, Miss Carpenter had no influence in the present undertaking, which was entered upon in compliance with invitations, direct and indirect, given to Miss Akroyd herself. While Miss Akroyd's motives in entering upon her work are most commendable, we can but express our conviction, that a purely secular education, in the absence of any accompanying means of religious training, is far from being an unmixed blessing. The results of Government education in this country, are by no means such as to lead us to look with entire satisfaction upon another effort to educate the intellect alone, while the heart and character are left untrained and untouched.

The question of what the bearing of Government Education on the morality of the people really is, is one to which of late the public attention has been directed. Dr. J. Murray Mitchell, whose departure from India is yet recent, at the May meeting of the Christian Vernacular Education Society in London, expressed his belief that "the effects of secular education in India were most lamentable, and had resulted in a terrible spread of immorality." This is undoubtedly strong language, and Mr. Justice Markby of Calcutta, upon seeing the report of Dr. Mitchell's speech, straightway writes to the London *Examiner* to say that he hopes the report is all a mistake, that Dr. Mitchell can and will deny ever having used such words, and that they contain a grave charge against Government Education in India, the truth of which he feels called upon emphatically to deny. We are equally unable, with Mr. Justice Markby, to correct the report of Dr. Mitchell's speech by a reference to himself; at the time of writing, we have seen no notice of any modification or denial of these words made by Dr. Mitchell; and for the present must assume the truth of the report.[1]

[1] Since the above was in print, we have seen in the *Friend of India* a "verbatim report" of that portion of Dr. Mitchell's remarks to which exception has been taken; it is as follows:—

"Elementary education apart from religion might be given without destroying religious belief, but in the higher education without religious instruction, when the Hindoo was brought into contact with the literature of the West, the consequence was, as pointed out by Lord Lawrence, that the religious faith was destroyed. He rejoiced

Dr. Mitchell, in the course of a long Indian experience, has enjoyed excellent facilities for forming an opinion upon this subject. We are inclined to think that in this respect, even Mr. Justice Markby has few advantages over him. Furthermore, Dr. Mitchell must be expected to speak from his own point of view, which is that of a Christian missionary. Now it is an admitted fact, that Government education in India, while not professedly, is yet actually, unfriendly to Christianity; and that one result of it has been, as the "Native judge of eminence," with whose concurrent testimony Mr. Justice Markby fortifies his own opinion, declares, to render the educated men of India, unwilling to embrace it. Such being the case, how can a Christian missionary, profoundly convinced as he is, that India's salvation depends upon the reception of that Christianity towards which her education is making her unfriendly, feel otherwise, or say otherwise, than that this effect, at least, of secular education is most lamentable?

Again, it is an admitted fact, that one result of Government education in India has been to unsettle the convictions of thinking men, and while destroying their faith in Hinduism, to supply nothing in its place. Utter indifference, and in some cases blank atheism, has taken the place in the minds of many formerly occupied by a belief in the ancient religion of India. Thus to disturb the religious convictions of a nation, without offering them any substitute for that from which the people have been drawn away, must be damaging to the national morality. By such a process the conscience of people becomes dulled, the distinctions between right and wrong are lost sight of, and the foundations of all morality are severely shaken. We would be far from

in the extension of education amongst the masses, because our Bibles would circulate much more extensively, and the books published by this (Christian Vernacular Education) Society also. The testimony of natives, as given in the *Indian Mirror*, showed that the effects of secular education alone were sometimes exceedingly lamentable, and that many of those who had been thus educated fell into frightful excesses of intemperance, so that some of the most brilliant and promising students had been brought to a drunkard's grave. Keshub Chunder Sen, in an interview he had had with him before leaving India, said that this alone had been wanting to complete the miseries of his unfortunate country. He should always deprecate the severance of missionary efforts from the higher education, for a far higher tone of morality was observable amongst students educated in missionary colleges, than in those who had attended the Government colleges, where the education was solely secular."

affirming that secular education necessarily tends towards vice and licentiousness; but when people begin to doubt whether there be any religion, their actions will probably, in some way or other, bear testimony ere long to the fact.

We must say that the evidence on which Mr. Justice Markby bases his emphatic denial of the words reported to have been uttered by Dr. Mitchell, seems to us insufficient. He begins with the admission that some, "freed from all restraint, have given themselves up to wild debauchery;" and so far he only corroborates that which he sets out to deny. Then he goes on to speak of "a strong and resolute band, who are earnestly striving to save somewhat from the wreck, and to purify the old religion, so that it shall no longer be unendurable to cultivated minds." We understand him to allude to the Society for the Defence of Hinduism, at Calcutta. "Others," he says, "are striving to lay new foundations;" members of the Bramha Samaj, we presume. Such men, he claims, it is cruel and unjust to charge with "having fallen into a lamentable and terrible immorality." Very true. But there are multitudes of others, who come within neither of these classes, regarding whom Mr. Markby says not a word to show that among them Dr. Mitchell's statement, even in its fullest and literal sense is not perfectly true.

Yet we do not wish to be understood as depreciating in the least the value of Government education. That it has been of great benefit, so far as it has gone, to the people of this land, cannot be questioned; it has been the means of considerable intellectual culture, and that is a very good thing; but it has nurtured the intellect alone, and that is a very dangerous thing. Of itself, unattended with agencies for moral and religious culture, a secular education is, and must be, incomplete. It develops only part of the man; and the part which it leaves is more important than that which it affects. Without a distinctively moral training, it can hardly fail, in the course of time, even if it can be proved that it has not done so already, of producing, side by side with results which are good, others that are lamentable.

In the month of August, the Director of Public Instruction of the North-West Provinces, issued a notification to the effect that the fees for attendance in all Government schools and colleges in those Provinces were to be consi-

derably reduced. This reduction is not equally applied throughout the whole system of schools, but on the average the reduction amounts to about fifty per cent. At first sight it would certainly seem that this was quite a step forward in the work of popular education, and was to be welcomed as an indication that a larger number of pupils would now be able to enjoy the advantages afforded by the Government schools. But in an article entitled " A backward step in the North-West Provinces" the *Friend of India* complains loudly of the measure, principally because it will diminish in the minds of the people, a sense of the value of education, but also because it will strike a blow at the prosperity of many schools, which all along have depended for their support upon fees, but which will hardly be able to continue, now that their income must be so greatly reduced; and because it will diminish considerably the Government revenue hitherto accruing from that source. It is said that the measure does not give satisfaction to the managers of many leading schools; and that one of its immediate effects will be to diminish the number both of schools and teachers. Yet it would be rather premature to argue against the step from these facts, inasmuch as the managers of schools would hardly look with complacency upon any measure reducing their receipts, and the decrease in schools and teachers may be, and probably is, only a temporary and incidental result which will, in a short time, disappear.

We firmly believe in the great value of the free common school system, and cannot regard any step looking towards the establishment of such a system in India as a " backward step." Yet we are fully aware that many circumstances peculiar to India, or to the North-West Provinces, or to the present time, may conspire to render this step ill-advised now. It is questionable whether the manner in which the reduction has been made is the best; and whether it would not have been better, in view of the great disparity between the sums expended on high and low education, to have lowered the fees first in the primary schools, instead of making so sudden a reduction in the case of all.

We wait for further light on the question; meanwhile we look with interest to see what permanent results may follow this attempt to cheapen the education of the people.

SANSKRIT scholars will welcome the appearance of Professor Max Müller's " Hymns of the Rig-Veda" which was

published by Messrs. Trübner and Co., of London, a few months since. It is a reprint of Professor Max Müller's large edition of the same Veda, which contains both the text and commentary. The present edition, "the first complete edition of that ancient text in both the Samhita and Pada forms," is intended for Indian students. It has been for a long time in contemplation, and the work of printing was commenced in 1856 in Leipzic, but "the expense of the undertaking proved too great to allow the German publisher to continue the work to the end." Finally, with the encouragement and assistance of Mr. Trübner, the work was again put to press in London; but its appearance has been delayed, and its cost increased, twice by strikes, and again by the war. The loss falls, however, rather upon the editor and publisher than upon the subscribers to the work; and "as soon as the loss shall be covered, the price of the work will be considerably reduced, so as to make it the cheapest Sanskrit text ever published."

We may be permitted to insert, in this connection, the following interesting letter written by Professor Max Müller to a Bengali gentleman, in answer to a sonnet in Bengali, addressed by him to the Professor. The letter has appeared in several Indian papers, but many of our readers have probably not seen it:—

"I can assure you that I know of no higher reward for my literary labors than the acknowledgment which I have received from time to time from your countrymen.

"Though I have never been in India, I have spent nearly the whole of my life in the literature of India; and among the best creations of the Indian mind, I sometimes feel as if I had become an Indian myself. What I want to see in India is the rising of a national spirit, an honest pride in your past history, a discriminating love of your ancient literature. All this need in no way interfere with a determinate effort to make your future better and brighter than your past. Take all that is good from Europe—only don't try to become Europeans, but remain what you are, sons of Manu, children of a bountiful soil, seekers after truth, worshippers of the same unknown God, whom all men ignorantly worship, but whom all may truly and wisely serve by doing what is just and right and good.

"If I have in any way contributed to rouse such a spirit in India, to make you feel proud of your ancestors, your poets, your lawgivers, proud of the name of Aryans, I shall consider that I have not quite worked in brain."

The Bramha Samaj seems of late to be growing in activity and zeal. Whether this be due to a spasmodic out-

burst of energy, or whether it betokens a real increase of vitality, we wait with interest to see. It is specially noticeable in Calcutta, though we think not confined to that city. In Bombay, several of the Samajists have commenced street preaching; the *Indian Mirror* cannot quite approve of this step, but regards it as a "significant fact" that members of the Samaj should feel moved to take it. The Samaj of Bombay (known as the Prarthana Samaj) was visited nearly a year since by Babu Pratap Chandra Mazumdar of Calcutta. His energetic labors infused new energy into the Samaj; but that energy rather declined after his departure, though it does not seem to have died out entirely. The *Hindu Reformer* which had been the actual, if not the official, organ of the Prarthana Samaj, closed its existence with the last year. The proposition was made to start a new paper, to be devoted wholly to the interests of Bramhism. This suggestion was not then acted upon; but recently two small papers, one the *Subodha Patrika*, printed wholly in Marathi, and one in Gujerati, have made their appearance and are understood to be published in the interests of the Samaj. They are weeklies and retail for a pice; it is said that they meet with quite an extensive sale, not only in Bombay, but in Poona, Sholapur, and other cities of the Deccan. The Secretary of the Prarthana Samaj reports an actual membership of sixty-eight, and sympathizers to the number of one hundred and fifty. It is rather strange to see a body of men that have protested against "dogma" so vigorously as the members of the Bramha Samaj have done, now forming classes and schools for the instruction of young men in theology. Yet this has been done by the Samajes of both Calcutta and Bombay. The Secretary of the Madras branch laments a widespread indifference to all religion, which, he says, prevents the growth and efficiency of the Samaj in his region. There is a small Samaj at Mangalore, on the Malabar coast. It was formed some three years since, and among its earliest members were several persons of low caste. In spite of the fact that the Samaj professes to ignore caste lines, the Brahmans who wished to become Bramhists refused to associate themselves with the men of low caste, and formed a high caste Samaj of their own. The leader of the latter Samaj, a man of more liberal spirit than his fellows, consented to conduct the religious services of the low caste Samaj; and for this offence he was put out of caste, as were also a number of his friends who consented to

eat with him ; but some of them have since been readmitted to caste on their performing the prescribed ceremonies. We hear from time to time of the establishment of new Samajes, usually in connection with the labors of one of the "missionaries" from Calcutta, and sometimes we hear of the decadence of some Samaj previously established. The desire to bring the branches of the Samaj, which are scattered throughout India, into a closer connection and sympathy, has recently been expressed, and it is certainly for the interest of the Samaj that this should be done. The Calcutta Samaj has issued certain questions as to how the Samaj of India could be rendered more efficient, and answers from some of the branches have been received. In one case—that of the Mangalore Samaj already alluded to—the answers were accompanied by a donation in money.

While we cannot expect much from the Samaj considered simply as a religious movement, it is nevertheless true that, by its means, a social reformation of no small importance can be effected. Yet even in this respect, its influence would be far more powerful, if the members of the Samaj would only live up to the priciples which they profess to believe. It is to be feared, that, as regards the social life of many, and their observance of the rites of caste and idolatry in which they declare that they have no faith, but little difference can be discerned between Bramhists and Hindus. The principles of the Samaj seem to have comparatively little influence over the lives of many of its members.

WHATEVER may be the condition of the Bramha Samaj, there can be no question as to the life and vigor of its organ, the *Indian Mirror.* A short time since the Sunday edition of the *Mirror* appeared in a new and much neater form, and we understand that that issue of the paper is to be devoted principally to religious matters, and to the discussion of the questions especially affecting Bramhism. The course of the *Mirror* upon many of the questions of the day is most commendable. It affords to morality and virtue, in private and in public, a staunch support ; it is doing battle in a most vigorous manner with the obscenity now so fearfully prevalent both in speech and literature among the people, and it is an earnest advocate of educational progress, and of temperance and social reform. Its religious articles are often edifying, and we can only regret, that having come to a standing ground so high, and having embraced so much of

that which is true, the class of men represented by the *Mirror* are unwilling to take one step further, and receive the *whole* "truth as it is in Jesus." We are not sure, however, that we fully understand the doctrinal position of the *Mirror*. In recent issues it has spoken of the working and power of the Holy Spirit, and in very much the same way as Christians do, who believe in his distinct personality. But does the *Mirror* believe in any such personality? Or in speaking of the "working of the Holy Spirit," does it refer simply to the operation of an impersonal agency, like magnetism, or gravitation?

The question of the indebtedness of the Samaj to Christianity has been often discussed, and we have nothing to say upon it now; but it is very noticeable that the *Mirror* is borrowing the phraseology of Christians to quite a large extent; in its reports of the operations of the Samaj, and of its missionaries, we find frequent expressions which have originated in Christianity, and which some fastidious persons, whose religious sentiments are supposed to be akin to those of Bramhism, are pleased to call "Methodist cant," and to look upon with great horror. These expressions the *Mirror* is beginning to use, in the most sober manner of course, although their use in the columns of a Bramhist newspaper is, to say the least, calculated to provoke a smile. This is not a matter of any particular consequence. We are, however, sorry to see a tendency to what is sometimes sarcastically called "fine writing," in the columns of the *Mirror*. This occurs especially when the glories of the Bramhist faith are to be set forth. The recent "holy festival" of the Samaj at Calcutta was described in a style which was perhaps meant to be sublime, but which narrowly escaped being ridiculous. From one of the paragraphs on the subject, we learn that the "Bramha Samaj is fast outgrowing the narrow limits of human language!" The *Mirror* is also publishing English translations of some of the Bengali hymns of the Samaj. These hymns are said to reveal the "strictly oriental side" of the Bramhist faith. Some of them are quite good; others are not. We give a few specimens :—

"Father, is this that abode of peace, for which we have been hopefully making so much preparation?

"The sight of whose prefiguration augments the joy of the heart; its variegated beauty cannot be expressed in words. Men and women all united together float on the tears of love, and immersed in joy call thee their father."

This is very fine indeed. And this which follows is hardly less so :—

"Now a smiling face, now he weeps, now his mind is sunk in thought, even like a child he conducts himself; in joy he swims on the sea of ideas."

We fear that we do not thoroughly appreciate the "strictly oriental side" of the Bramhist faith ; and venture to suggest, with much humility, that the English language is hardly the best instrument for the expression of such overpowering emotions. If it is important that these things should be given to the world, Bengali would seem to be the best medium of communication, or possibly Sanskrit.

We deeply regret that the *Mirror* has begun to write in this way. We do not like to see a paper which really is conducted with no little vigor and ability make a laughing stock of itself, by indulging in such a stilted and unnatural style of composition. The *Mirror* has enough to do, to show the logical consistency and truth of Bramhism, without weakening its influence, and making itself ridiculous, by portraying its "oriental side."

THOSE who are watching with interest the developments, doctrinal and otherwise, of the Bramha Samaj, will be interested in observing how a movement very similar to the Samaj is flourishing in the United States. The Unitarianism of half a century ago, which, while still clinging to the Bible, contented itself with denying the Divinity of Christ, and the depravity of man, has, in later times, become divided against itself. A few Unitarians abide by the earlier doctrinal position. Some are approaching the orthodox standard. A great many are not precisely certain whether they believe anything, or if they do, are in doubt as to what it is ; while the original Unitarianism of others has culminated in the "Free Religious Association," which has been said to deserve its name on the ground of being wholly free from religion. This Association represents the extreme which has been reached by Unitarianism in America. In many points it is similar to the Brahma Samaj, with which it thoroughly sympathizes. But its position is, if anything, more entirely antagonistic, not only to Christianity, but to any definite dogma, than that occupied by the Samaj.

Rev. E. C. Towne, one of the leaders of the so-called "radical" movement, has recently written an article in the *Christian Union*, the newspaper nominally edited by Rev.

Henry Ward Beecher, and published at New York, on "Unitarian and Free Religious Prospects;" and, according to Mr. Towne, those prospects are not remarkably bright. Mr. Towne has succeeded in getting as far away from Christianity as any of his co-religionists; some of his utterances in past years regarding Jesus Christ have bordered on the blasphemous; but he is a man of acute perceptions and of no small degree of literary ability. Such a man we could hardly suspect of prejudice against the religious movement of which he himself is one of the acknowledged and ablest leaders. His judgment, therefore, of what has been, and of what will be accomplished by it, is both interesting and suggestive. For the most part he denies that Unitarianism has any vigor. It did have, he says, ten years ago, at which time it was at the height of its prosperity; and that prosperity was based largely upon the fact that Unitarianism was "liberal," while other denominations were "narrow" and "bigoted." But of late the other denominations have been becoming more and more liberal, in the good and proper sense of that word, and have grown in charity and catholicity, while Unitarianism has done just the reverse, and has become as bigoted in the denial of certain dogmas as orthodox Christians were in their assertion.

"In fifteen years of being an extreme radical," writes Mr. Towne, "I have found no bigots more cruel than certain Unitarian ones, and no Christians more kind and generous and sympathetic than certain of orthodox or of Catholic name."

Besides this, Mr. Towne confesses that Unitarianism has no "essential religious energy." He denies that Unitarianism has had much influence upon the other denominations of Christians. "I never have seen, and cannot see now," he says, "any special influence flowing out of Unitarianism. The real leaven which is the power within various religious bodies is essential Christian piety, and of that Unitarianism has no more than it needed." The so-called "Free Religious" movement, represented by the Association already alluded to, Mr. Towne thinks has mainly failed. He says it is the last of the so-called liberal sects, and he hopes always will be the last. Its novelty, it is true, has not yet ceased, and it still counts among its supporters some earnest thinkers; but "unfortunately the few men who control it have adopted a dogma as rigorous as any ever held—that of mixing no religion whatever with their liberty, lest liberty

should suffer !" And in this opinion of Mr. Towne's as to the failure of the movement, probably nearly all who are familiar with the facts will agree.

The question, however, of interest to us is this: if Unitarianism and the Radicalism represented by the Free Religious Association, which is really a logical result of the older Unitarianism, is at such a low ebb in America, has it any better prospects under the guidance of the Bramha Samaj in India ?

Bramhism is no more and no less than Unitarianism under another name. Thus far the history of the movement in India has many features in common with the history of its development in America. Is it not probable that the result attained in the two cases will be similar ? Is human nature so essentially different in the two countries, and are the spiritual wants of the Hindus so unlike those of the Americans, that we can reasonably expect a system to succeed in India, which is making a conspicuous failure in America ?

UPON the banks of the Bhima River, between the cities of Poona and Sholapur, and about forty miles west of the latter place, stands the town of Pandharapur. It is well known, far and wide, as the seat of Vithoba's principal temple. Vithoba is said to be the ninth of Vishnu's ten incarnations; and in distinction from the eight incarnations that have preceded him, and who are said to have been actively engaged, like mortals, in various worldly affairs, Vithoba is represented in a state of utter quietude; neither speaking nor moving. In his images, he is usually seen standing upon a brick : a thing explained by several different reasons, with no one of which we are at present concerned. His worshippers allege that the image in the Pandharapur temple was neither made by human hands like most, nor fell down from heaven, like the image of Diana of the Ephesians, but arose, in its present form, out of the earth. It is not probable that the worship of Vithoba was very common before the time of Tukaram, the celebrated Maratha poet, who lived about two centuries ago; but of late years, he has become the favorite deity of the Marathas, and Pandharapur the most largely frequented place of pilgrimage in all Western India. The principal festivals are two; occurring in the Hindu months *Ashad* and *Kartik*. At present these fall, the one in July, and the other in the latter

part of October, and the first of November. At these festivals often 100,000, and not infrequently 150,000 pilgrims assemble, many of them coming hundreds of miles. But Vithoba has recently suffered a great calamity. On the 20th of July last, five men, apparently belonging to the sect known as *vairagis*, entered his temple at Pandharapur as if for worship. One of the men suddenly hurled a stone at the idol, with such force as to break its legs, though the attendant priests caught the image and prevented it from falling. The iconoclasts were promptly arrested, but as none of the priests seemed willing to appear against them in the courts, dreading to incur the odium of legal proceedings, even in behalf of Vithoba, the men were released. The excitement caused by this act was great. News of it spread rapidly throughout the land. People flocked to Pandharapur to see for themselves what had happened. For weeks the occurrence formed a staple of conversation throughout the region. Temples were carefully watched, and, in the neighboring city of Sholapur, strangers were refused admittance to the presence of the god, and in one instance were severely beaten by the enraged idolaters, who imagined their victims to have had some connection with Vithoba's disaster. Neither did the real perpetrators of the injury escape. Foolishly lingering at Pandharapur after their release from custody, they were, one night, attacked by a crowd of people, who beat them grievously ; one escaped, but two of the remaining four were so injured that they were taken to the Hospital, and the report soon spread that at least one of them had died, though this, we believe, was not the case.

These men were at first said by some to be Musalmans from the Nizam's State, disguised as bairagis ; others asserted, which is probably the case, that they were from Dwarka in Gujarat. The story was current among the people, that Vithoba in a dream promised one of the men, that on a certain day, he would appear to him ; and bade him if he did not do so, to destroy his images, wherever he could find them. The appointed day came, but no Vithoba appeared ; accordingly, with a few of his followers, the deceived worshipper left Dwarka for Pandharapur, and there acted according to the permission given in the dream. Some people charged this thing upon the Christians ! And many other idle stories, as was most natural, have been afloat. It seems probable that the worship of Vithoba has received

rather a heavy blow. The faith of many has been severely shaken. The priests of Pandharapur, who get their living from the pilgrims, will, of course, do all they can to reinstate the injured deity; some proposed to provide a new image, but in that case, the people who reverenced the old, and regarded it as peculiarly holy, would be more or less alienated from the worship of the god. So a council was held to decide upon the best course, and it was thought wiser to repair the broken idol, and set it up in its former place. The priests, however, are exceedingly sorry that any disturbance was made about the matter; if the iconoclasts had neither been arrested nor beaten, but if on the contrary, the whole affair had been speedily hushed up, a new image could have been promptly substituted for the first, no one would have known the difference, and the "hope of their gains" would not have been cut off.

A FEW weeks since, a Christian catechist of Bombay was accosted by a Musalman, who entered into conversation with him on religious subjects, and there assaulted him with a knife, and inflicted upon him several severe but not fatal, wounds. The catechist was conveyed to a hospital, and the man who assaulted him taken into custody. This was doubtless a genuine outburst of the spirit of Mahammadanism. The controversy between the Musalmans and Christians has been waxing warm of late in Northern India; and a number of Musalmans have recently arrived at Bombay from that quarter, and have been actively engaged in publicly inculcating the doctrines of the Koran against those of the Bible. The result has been to cause considerable excitement among the Musalman population, of which this occurrence is probably one of the fruits.

THE Rev. James Wallace of the Irish Presbyterian Mission in Gujarat died at Belfast, Ireland, on the 21st of July 1873. We are indebted to one of his late colleagues, for the following notice of his life:—

At the time of his lamented decease, Mr. Wallace had been more than twenty-six years a missionary, having landed in Bombay on the 17th of January 1847. According to a rule of the Irish Presbyterian Mission applicable in his case, but rescinded since the date of his appointment, he might have retired on a comfortable allowance, and have looked forward to spending the remainder of his days in the bosom of his

family in Ireland. But he had too deep a sense of the necessities of the foreign field, and too strong an attachment to the cause of Indian missions, to permit of his yielding to the attractions of home at the comparatively early age of only a little more than fifty years. It was his purpose, therefore, should it please God to restore his health, on account of the failure of which he had left India in 1870, to return to his chosen work towards the end of the current year. But God's purpose was different. That most insidious foe of human life, disease of the heart, began to show itself early in the year; and developing with alarming rapidity and fatal effect, it at last accomplished the end for which it had been sent, the release of the faithful servant, that he might enter into the joy of his Lord.

The circumstances under which Mr. Wallace came to Gujarat as a Missionary were somewhat singular. On the 24th of January 1845, the following letter was addressed to one of the missionaries in the field by a Christian officer :—

MY DEAR ——,

"The crying necessity there is for more Missionaries in India in general, and in Kátiáwár in particular, impresses on me the need there is for exertion to increase the number of laborers. Several reasons have hitherto deterred me from making any direct proposition; and I have, therefore, contented myself with making some small donations. But, as no fit permanent arrangements can be made, depending on uncertain donations, I propose, under the Divine blessing, to subscribe monthly to your Mission 60 Rupees, towards the support of another (a sixth) Missionary from your portion of the Lord's Church, for five years, if spared; or, at all events, make arrangements for one year's subscription being paid up should I be called hence. Will you kindly communicate this to your friends, and make application for the sixth Missionary? And may the Lord stir up the hearts of his servants at home to a glad and a quick response."

"Yours sincerely and affectionately in the Lord,"

"L. M. V.'

The response of the Church to this generous proposal was the calling and appointment of Mr. Wallace, who left a large and flourishing congregation in the north of Ireland to meet the call from India. One of the first two missionaries, the devoted Alexander Ker, had said in a letter to the Home Directory a short time previous to his death—which took place within six months after his entering the field—"until six missionaries are in Kátiáwár the work can hardly be said to be begun." And Mr. Wallace was the *sixth* missionary whose advent, according to this solemn testimony, was necessary to the efficient commencement of mission work in

the Province. He was, therefore, welcomed into the field as having been in a more than ordinarily marked way sent by the Lord of the Harvest in answer to believing prayer; and his associates soon found abundant cause for thankfulness in the character and work of their beloved fellow-laborer. He was well fitted both by grace and gifts for the arduous work of an Indian Missionary. His consecration was entire and unreserved. He was a most diligent student of the Gujarati, and patiently prosecuted the study till he became an efficient speaker and writer of that by-no-means easy language. He was the author of some very useful tracts in the vernacular. Of one of these, the "First Book," many large editions have been published by the Gujarat Tract Society. Another is on "Showing Mercy." It is designed to meet and remove the prejudices of the Hindus, and especially of the Jains, on the subject of taking away animal life for purposes of food. This excellent tract has also been frequently reprinted. "The Path of the True Religion" is also a valuable and popular tract. But Mr. Wallace's chief work as a Gujarati scholar, was in connection with the translation of the Scriptures. To the revision of the Old Testament he contributed an excellent new version of the Book of Proverbs; and to that of the New Testament an equally valuable translation of several of the Pauline Epistles. He was also joint editor with the writer of this notice of an edition of the entire New Testament in large type, on which he expended much valuable labor. He was a sound, sober and most trustworthy translator.

The station to which he was first appointed was Gogo, a seaport town of the Peninsula of Kátiáwár, situated on the Gulf of Cambay. There he spent the first nineteen years of his missionary life; and even after he came to Surat, to which station he was appointed in 1866, his cold season touring was mostly done in Kátiáwár, his affection for whose people continued unabated to the last. To preach Christ Jesus and Him crucified was the work in which he chiefly delighted; and there are few districts in the Province which was the principal scene of his labors, into which he did not again and again carry the gospel message.

Wherever he labored he succeeded in an unusual degree, in securing the esteem and confidence of the natives, both Christian and non-Christian. He possessed a very serviceable knowledge of the proper remedies for the ordinary diseases of the country and great skill in employing them.

This knowledge and skill, combined with an unselfish readiness to give others the benefit of them, and great kindness and gentleness in his manner of doing so, secured for him very valuable opportunities of preaching the Gospel under conditions highly favorable to its reception. So important did he consider this means of gaining the ear of the people, that up to the time of his last fatal illness he continued to prosecute his medical studies under the Professors in Queen's College, Belfast, with a view to future practice in India.

Like the Master whom he followed he went about doing good in every way within his power. On one occasion when the people of Gogo were suffering from a most destructive visitation of cholera, and at the same time from a failure of the supply of water he was able to direct them to a spot in which a valuable spring was discovered. A well was afterwards built on the ground, which has proved a great boon to the towns-people, and which, in pursuance of a unanimous resolution of the Municipal Commissioners of the town, is named "Wallace's well." By the same authority a marble slab was built into the surrounding wall with an inscription in English and Gujarati describing his connection with the sinking of the well, and as a permanent token of the esteem and regard of the whole native community.

But a more enduring monument to his memory, as we trust it will prove, is a Christian agricultural settlement springing up a few miles from Gogo, the land for which he was mainly instrumental in procuring before leaving India in the hot season of 1871. The village was named by common consent of both missionaries and converts, "Wallacepur," and will, we trust, hand down his honored name to succeeding generations of Christian villages, in connection with what was his most cherished wish that the Gospel of that Grace which bringeth salvation should extend from that and other centres over the entire province. Oh that it may please God to bestow on all the Converts, Native Agents and Missionaries a large measure of the gentle, loving, peaceful and devout spirit which animated the founder of the settlement!

It only remains to say that in perfect harmony with his devoted life the end of this beloved brother was peace. For many days before his death he seemed to live on the very verge of Heaven, and at last fell asleep gently as an infant,

to awake in the blessed presence of Jesus. "Let me die the death of the righteous and let my last end be like his."

A HEAVY loss has also recently befallen the Mission of the American Baptist Union in Assam. About two years ago, Rev. Dr. Ward, who was then engaged on a translation of the Bible into Assamese, was obliged on account of failure of health, to visit America. On his return to Assam in March of the present year, he resumed his work of translation, and was also revising a Hymn Book in Assamese ; but in June he was seized with quick consumption, and died on the 1st of August. He had served for upwards of twenty years in the Assam Mission and his late associates justly regard his death as a great, and for the present at least, an irreparable blow. Assam contains a poulation of two and a third millions, and the American Mission has before it a great and pressing work, for which their present force, consisting, we believe, of only five ordained missionaries, must be inadequate.

WE beg to acknowledge, with thanks, the receipt of the following Reports :—

Fourth Annual Report of the Chutteesgurh Mission in connection with the German Evangelical Missionary Society, U. S. A.

Fifth Annual Report of the American Baptist Telugu Mission.

Indian Report of the Orissa Baptist Mission, for 1872-73.

Report of the Madras Auxiliary of the Wesleyan Missionary Society, for the year 1872.

The Twenty-Second Report of the Presbyterian Fund for Widows and Orphans, 1872.

The Eighteenth Annual Report of the Ghazeepore Mission, in connexion with Gossner's Evangelical Missionary Society in Berlin, July 1872 to June 1873.

Art. VIII.—BOOK NOTICES.

The Life of John Thomas, Surgeon of the Earl of Oxford East Indiaman, and first Baptist Missionary to Bengal. By C. B. Lewis, Baptist Missionary. London: MacMillan and Co., 1873, pp. 417, 8vo. To be had at the Baptist Mission Press, Calcutta. Price, with postage, Rupees 6-8-0.

John Thomas was born in Gloucestershire, in 1757. In early life he was wayward and erratic, though frequently laboring under deep religious impressions. In his maturer years, he was fickle and inconstant, careless in his business, and therefore constantly involving himself in debt, yet ever earnest and diligent in the work of preaching the Gospel. He studied the profession of medicine, in which he seemed to take much interest. He was converted in 1781; his temperament was such that he was subject, all through life, to alternate seasons of spiritual enjoyment and depression. Having secured a position as Surgeon on the Earl of Oxford, he left England for India in 1783, where he remained, with occasional visits to England, until his death in 1801. From the very first he took a deep interest in the work of preaching to the Hindus. He became a fluent speaker in Bengali. At one time he was connected with the Baptist Missionary Society, and was associated with Carey at his first coming to the country. But his peculiar disposition rendered Thomas an undesirable associate, and for the most part he carried on his work independently and alone. Amid all the vicissitudes of fortune to which a person of his temperament was liable, and in spite of his fickle mind, he still clung persistently to this work, which he loved devotedly, and which was really the work of his life. "He was the first man," says Mr. Lewis in his preface, "who made it the business of his life to convey the Gospel to the Bengali-speaking people of India. He was, it is believed, the first English missionary who labored in the East. He was also the instrument employed to lead the Baptist missionary enterprize in the direction of Bengal. To him it was largely owing that that enterprize was carried into effect amidst all the difficulties which obstructed its early progress." He was also, probably, the earliest medical missionary. To write his life has been, with Mr.

Lewis, a labor of love; and well has he performed it. His narrative is, we believe, faithful and accurate, and we know that it is interesting. He has endeavored to portray Mr. Thomas' character just as it was, with all its faults, and to give a true estimate of the work, which, in spite of those faults, the man was really instrumental in accomplishing. The book forms a valuable addition to the missionary literature of India. Though published in London, it was printed in Calcutta, at the Baptist Mission Press, in an admirable style of workmanship.

A Critical Examination of Life and Teachings of Mohammed, by Syed Ameer Ali, Moulvi, M. A., LLB. Williams and Norgate, London. 1873, pp. 346, 8vo.

Were the contents of this book less interesting than is the case, it would still attract readers from the fact of its authorship. A Musalman by birth undertakes, in this volume, to give, in a foreign tongue, a popular exposition and defence of the Prophet's teachings. The book has been deservedly commended for the elegance and purity, marred only by the rarest blemishes, of the style in which it is composed; and it displays throughout the evidences of care and study. The author evidently writes rather as an earnest partisan than as an unbiased critic; and although he finds fault with several previous biographers of Mahammad because they "have had some special theory of their own to prove," he straightway announces it as his object "to try and prove that Islam has been a real blessing to mankind." About half of the book is occupied with the biography of the Prophet; the remainder with the "critical examination" into his teachings, and a comparison between Islamism and Christianity, always unfavorable to the latter. It is of course nearly impossible, that a Musalman, while remaining such, should correctly apprehend the teachings of Christianity, or be able to draw an unprejudiced comparison between the systems of Jesus and Mahammad. While the present author shows considerable familiarity with the facts of Christian history, the cursory examination which we have been able to give to the book has left upon our mind the impression,—which possibly a more extended examination might either qualify or dispel,—that he wholly fails either to interpret those facts aright, to discriminate between what is essential in Christianity and what was incidental, and due to the character of the ages in which Christianity was develop-

ing, or to apprehend at all the real spirit of the Christian teachings. His attitude towards Christianity, as well as the leadership he has followed in forming his opinion of it, may be inferred from many passages occurring in his book; we give one as a specimen: "St. Paul indeed did wonders for the Christian Church. He infused into the simple teachings of his Master the most mysterious principles of Neopythagoreanism, with its doctrine of intelligences, and its notion of the triad, borrowed from the far East." On the other hand, we are told in this book, that the religion of the Prophet is the most gentle and lamb-like of all religions; it never "grasped the sword" except in self-defence; tolerance and charity are among its most marked characteristics; the defeat of the Moslem army at the battle of Tours, by Charles Martel, was one of the three great calamities which have afflicted humanity, and "put back the Hour Hand of Time for centuries;" and finally, "Islam introduced into the modern world civilization, philosophy, the arts and the sciences, every thing that ennobles the heart and elevates the mind. It inaugurated the reign of intellectual liberty."

ON THE RAMAYANA, by Dr. Albrecht Weber, Berlin. Translated from the German by the Rev. D. C. Boyd, M. A. Reprinted from the *Indian Antiquary*, Vol. I., Bombay: Thacker Vining and Co., 1873, pp. 130, 12mo.

This essay of Dr. Weber's, for which in an English form, we must thank the Editor of the *Indian Antiquary* and Mr. Boyd, is of great interest even to those who have only a general, and not a thorough knowledge of Sanskrit Literature. The essay discusses the questions of the composition of the poem, the influence upon it of Greek poetry, and its date. The conclusions are that the author of the poem has wrought up an older Buddhist legend, to which he has made additions, probably suggested by an acquaintance with the Homeric writings; and that, although the strong "Vaishnava bias" pervading the poem may not have belonged to its earliest form, yet it has belonged to it for a long time back, and its presence is due to the attempt of the author to uphold Brahmanical theology as opposed to Buddhism; in several ways the poem shows the influence of Buddhism, especially in the extremely mild character ascribed to Rama; the influence of Christianity is also regarded as possible, though less evident; and the earliest testimonies, in other Hindu

literature, to the existence of the Ramayana, are not earlier than the third or fourth century of our own era.

Hints on Education in India; with Special Reference to School Books. By John Murdoch, L.L.D., Madras; C. Foster and Co., 1873, pp. 108, 8vo.

Dr. Murdoch's pamphlet professes to do no more than to present several suggestions, mainly regarding School-books, some of which have already been made, and to support them by an abundant citation of competent authorities. Dr. Murdoch excels as a compiler; and his present effort, while not an exhaustive treatise on the subject, will be valuable to all seeking to make the educational system of India more efficient. The pamphlet first shows that the books at present in use in the Government schools, are not adapted to accomplish the ends sought by education in India, and then goes on to show how they can be improved. Dr. Murdoch's plan is briefly this: that the ablest available officer at present connected with the Educational Department, should be detailed for the special duty of improving school-books. He should first ascertain by travel and personal inspection the present condition and real wants of Government education, and then, having studied the best systems of western education, should select from them whatever would be of use in India; and with the aid of competent assistants should prepare a series of "Imperial School Books," for use in this country. The plan contemplates furnishing India with a uniform series; and just here is its weak point. Are the conditions in different parts of India, which really is not one country, but a collection of several somewhat similar countries, sufficiently alike to render a uniform series desirable? If any man has a right to answer this question in the affirmative, that man is Dr. Murdoch. No one has seen so much of education in India, or has examined the workings of the educational system in every corner of the land, so carefully as he. His opinion carries great weight, and even if his suggestion could not be carried out in its entirety, the principle on which it it based is capable of universal application.

Elements of Church History. Compiled by Rev. B. Rice. Bangalore: Tract and Book Society, 1869, pp. xx, 250. Price, 8 annas.

A useful little manual, originally prepared as a text-book for a class of native students preparing for the ministry; it

is now published in the hope of benefiting a wider circle. As the book covers the history of the Church from the time of Christ to the beginning of the present century, it can attempt no more than simply to state the most important facts of that history ; but it is well suited to be of great use to all native Christians who understand English, who need some manual of facts and dates, and who are unable to study more elaborate works on Church History. It can be obtained of the Tract Society at Bangalore.

PANCHA TANTRA. Translated from the Tamil by the Rev. S. Winfred. Sold at the Depository of the C. V. E. S. Madras : C. Foster, 1873, pp. 119, 12mo.

The present English version of an old and well known collection of Tales and Fables, professes to do no more than to give a general idea of the contents of the work. It is based upon the Tamil, and that is a translation from the Marathi, which itself is a translation from the Sanskrit. Mr. Winfred, although a native of India, and hence writing in a foreign tongue, has done his work, on the whole, well ; it is no easy matter for even a European to make a good translation from an Indian language into English.

RECENT ISSUES OF THE INDIAN TRACT SOCIETIES.

Calcutta Christian Tract and Book Society.[1]

BRAHMIC DOGMAS. By the Rev. S. Dyson. Part I, Chapter I., pp. 19, 8vo.

We imagine this to be the beginning of a work, or the first of a series of similar tracts, of which the object shall be, first, to show that the Bramha Samaj does have, and must have, dogmas ; and, secondly, to refute them ; if the nineteen pages now before us are a specimen of the manner in which the work is to be done, our earnest hope is that it may be written and published as soon, and circulated as widely as posssible, and that its author will immediately proceed to give us more of the same sort. Few English

[1] We regret that we have not received a more complete statement of the recent work of this and of several other Tract Societies and Mission Presses.

words have been so abused and misunderstood as this word *dogma*. It is to be feared that our Bramhist friends have frequently used this, and many other theological terms, without stopping to inquire what they really mean. An inexact use of language is noticeable in many of the productions of educated natives. The Bramhists might profitably emulate the example of their American co-religionists, who have been for the past five years, at least, endeavoring to settle upon a definition of the word *religion*, and have not succeeded yet. Mr. Dyson, in his introduction, which is by no means the least valuable part of his tract, shows what the word dogma really means, and that dogmas have, and must have, a certain authority over the mind, grounded on the truth, real or supposed, of the dogmas held. After thus clearing his path, Mr. Dyson proceeds to lay down and prove the following propositions:—(1). No religion can exist without dogmas. (2). Religious feelings of themselves are no criterion of the objective truth of the dogmas which generate those feelings. (3). Dogmas may exist without religion. Bramhists seem to be slow to understand that the notion that dogmas are not necessary to religion is itself a dogma; as truly such as the doctrine of eternal punishment; and people may be just as rigorous, just as bigoted, just as "dogmatic," in fact, in the assertion of the one proposition, as of the other. We think this tract is well fitted to correct errors of this kind, and hope that it may be carefully and widely read.

We have no official information from either of the Tract Societies or Mission Presses in the North-West. The following works, however, have been recently published, and probably many others of which we have not heard:

Masih ul dajal, by Pandit Ram Chandra, Director of Public Instruction to the Rajah of Patiala; a work in Hindustani. Proving that Mahammad was the Anti-Christ of Scripture. Sold at Punjab Tract Depôt, Lahore.

Butler's *Analogy*, first part; translated into Hindustani, by Mr. Williams, Head Master of C. M. S. College, Agra. North India Tract Society.

Quwaif-ul Mantiq, or Science of Logic; in English and Roman-Urdu; by Rev. T. J. Scott, M. A. Sold at the Methodist Mission Press, Lucknow.

Shir-i-Tiflan, or milk for babes; in Hindustani, by Rev. F. V. French, M. A., Lahore.

Bombay Tract and Book Society.

SCRIPTURE HISTORY. Translated from the German, by Rev. C. F. Schwartz, C. M. S., pp. 381, 8vo.

This is the largest Marathi book, which has issued from the Bombay Tract Society for a long time. It contains enough of the Marathi text of the Bible to give the history in its completeness, together with brief notes and suggestions, and information as to dates, etc., printed in smaller type. The book will doubtless be of use, as it gives a consecutive narrative of events, and supplies a little information derived from other sources than the Bible, which is of value. But it is not sufficiently complete to serve as a really satisfactory help to Biblical study, though useful as a manual.

THE GREAT SALVATION, pp. 18, 18mo. By the Late Rev. Hari Ramchandra Khisti of Ahmadnagar. This is a poetical Tract, composed in a native metre; a fact which of itself will add much to its usefulness, apart from the real excellence of the matter which the Tract contains.

THE OLD OLD STORY. 10 pp. 12mo. A translation, or perhaps more properly, an adaptation of a religious ballad of the same name, which has been quite popular in America; we believe it will be hardly less so, in its present form, among the native Christians of the Marathi country. The Tract is the work of one of the ladies of the American Marathi mission, who has bestowed upon it months of careful study and labor. It is written in a native metre,—the *abhang* of Tukaram.

Guzerat Tract and Book Society.

MARKS OF A TRUE GURU. Translated from the Hindi by one of the catechists of the Irish Presbyterian Mission. The "marks" described are four,—Sinlessness,—Communion with God,—Freedom from selfishness, and sympathy with others, —and Power to save; all of which marks Christ is shown to possess. Perhaps a more compact statement of the essential particulars required in a Saviour might have been made, but the tract is fitted to do good as it is.

THE DEMON OF SUPERSTITION, pp. 84. This is an original work by the author of the preceding. In its present form it is a reprint of a series of articles that appeared in the

Dawn of Truth, a monthly publication of the Christian Vernacular Education Society. The contents of the tract are many and various. Thus we find chapters on Caste, Idolatry, Fate, Transmigration, etc. The book is designed to counteract the superstitious teachings of Brahmans, Joshis, and others, who are bold enough to announce the wildest theories, and find it profitable thus to trade upon the ignorance and credulity of those who are willing to listen to their stories.

Bangalore Tract and Book Society.[1]

COMPANION TO THE BIBLE. For Mission Schools. By the Rev. B. Rice. 12mo. pp., 54.

The importance of a thorough system of Bible teaching in mission schools is universally admitted. But the plans pursued are various. It is obviously impracticable, within the limited time that youth of this country usually attend school, to make them acquainted with the whole Bible. Nor is it necessary to do so, as many parts of the word of God are unsuitable for the study of youth. Selection therefore becomes necessary. But here again the selection of whole books of the Bible, as, for instance, Genesis, Exodus, the Psalms, Proverbs, the Gospels, the Acts, or one of the Epistles, is undesirable; as they will contain portions which had better be omitted for the present; while other parts of the Bible which ought to be studied will be unknown.

The author of this *Companion* solved this difficulty so far as regards the Vernacular language of the Mysore, (Canarese) by publishing, some years ago, through the Bangalore Tract and Book Society, a small volume of carefully selected passages of the Old and New Testaments *in the words of Scripture.* This has been used in various mission schools in the Canarese country, and has been found to answer the desired end. It is useful, also, for reading at family prayers, with native servants, and young

[1] We have not at hand a full statement respecting the recent work of this Society; we shall hope to make such a statement hereafter. The press formerly owned by the Wesleyan Mission at Bangalore, was sold, at the beginning of this year, to Mr. W. W. Gaunt, its former manager. Since then a large number of Tracts and Handbills in Canarese have been printed there, but we have not the particulars as to their names and character.

people; and as an Epitome of the Bible in Scripture language, to put into the hands of enquiring heathen.

The idea of publishing a similar series of Selections in *English* was abandoned, as it would be impossible to publish such a volume of extracts at a price sufficiently low to compete with the cheap English Bibles sold for the use of Schools by the Bible Society.

The plan has therefore been adopted in the *Companion to the Bible,* of indicating in a tabular form a series of Scripture lessons, which, if read consecutively, will give the youthful student a very fair knowledge of the chief facts of Old and New Testament History, together with striking passages from the Psalms, Proverbs, Prophets, and Epistles. By the references which are given to Chapter and Verse, these lessons may be easily found and read from the school Bibles in ordinary use.

Along with the table of Scripture Readings there are brief chapters showing the marks of a true Veda, the evidences that the Bible is such, the composition of the Bible, the manner in which it should be studied, the Saviour whom it reveals, its teaching and influence, together with other aids to its study.

The book is sold by the Bangalore Tract and Book Society at the nominal price of one anna, to put it within the reach of every learner in an English school. In practical use it has been found to answer well the end contemplated. The Bible is studied with increased attention and intelligence, and with a more evident appreciation of the relative bearing and force of its truths, than before.

Possibly this little work may indicate a mode of supplying a want which many readers of this *Review* have felt.

Madras Religious Tract and Book Society.

Short Papers for Educated Hindus in English.

The issue of this series of papers was commenced early in 1872; more than a dozen have been published. Some numbers consist of original, others of selected matter; but all are well-fitted to stimulate thought on religious matters. Of those published this year, the first is on prayer; it contains prayers from Augustine and Lord Bacon; one abridged

from Dr. Scudder's "Spiritual teaching," and the Lord's Prayer. The second is taken from Dr. Scudder's book just mentioned; and the third, "Sources of truth," is abridged from Euler. Two handbills of two 8vo. pages each, contain passages from DeQuincey on Idolatry, and Sir Walter Scott's reflections on the Philosophers of the French Revolution. These were first printed by the Calcutta Tract Society, and re-printed by that of Madras. It was thought that the well known names of the writers would secure attention. Is it not desirable that, to supplement the present series of "Short Papers" and Handbills, there should be another, in the simplest possible English, designed particularly for that class, by no means small, the members of which are willing enough to read English, but cannot really appreciate any style, which is not exceedingly plain? The present series is designed mainly for *educated* Hindus. There are many not sufficiently educated to understand these tracts, who yet might read and be benefited by tracts written in a simpler style.

In *Tamil*, the following tracts:—

Story of the Prodigal, pp. 28.

The parable of our Lord, in native metre, with illustrations.

The Golden Garland, pp. 18.

Hymns in native metres, intended for Hindus.

Romanism Weighed, pp. 161.

The errors of Popery pointed out by a Catechist of the American Madura Mission.

Story of a Thug, and *Story of a Brahman*, pp. 16.

Extracts from the "Bazar Book" of Dr. H. M. Scudder. Published also in Telugu.

In *Telugu*:—

Transmigration, pp. 44.

A tract, partly taken from Clarkson and Mullens, prepared by a native writer.

The following tracts have been published:—

The Little Lamb—How Sin came—The Leper cured—The Quarrelsome Woman—The Spoiled Child—Story of the

Liars. The three last are adapted from "The Ayah and Lady." Published also in Malayalim.

Glad Tidings, a handbill on the gospel message.

The Heart Book, pp. 45.

Abridged by the Rev. J. W. Gordon from the well known work.

In *Malayalim*:—

The following tracts have been published; the titles sufficiently indicate their character:—

Marriage Duties—The Prodigal Son—The Best Jewels—Adna the Shopkeeper—The Light Bearer—"Thou God seest me"—The Bad Rupee—Prepare to meet thy God—The Mark on the Forehead—Do you Pray—Weighed in the Balances.

Basel Mission Press, Mangalore.

32 Scripture Pictures, printed in oil colors (in Germany) with English Bible texts, bound; Rs. 1.

These neatly prepared pictures are chiefly intended for children, who may be drawn by them to read in the Bible the record of the scenes represented.

Good Words, in Canarese, 120 pp. 12mo. 1 anna; by a Native Evangelist.

This contains 110 Sutras in Sanskrit, with translation and application in Canarese, and is likely to recommend itself to Hindu readers by its fine language, and the form in which moral and religious truths are presented. If some of the pieces remind one of the writings of Solomon, others contain direct testimony for Christ.

Counsels to the Young, in Canarese, 24 pp. 12mo. 3 pie. This is a tract against the sins of the flesh, published at the instance of the missionary Conference of this District, which found it timely, to have a voice raised against this evil. After hinting carefully at the different appearances of this deadly sin, the tract goes on to show the damage done by it to body and soul, and earnestly warns all who are infected by it to let themselves be delivered by the power of God, and others to beware of everything that might lead them into this miserable state.

Blindness cured, in Canarese, 16 pp. 32mo. 1 pie.

Story of a person born blind, who gained sight by a successful operation, and was greatly astonished at seeing the wonders of creation, applied to the spiritual darkness of sin, which Christ can, and will, remove, and an invitation to come and try.

Canarese Almanac for 1874, 72 pp. 8vo. 2 annas.

Malayalam Almanac for 1874, 76 pp. 8vo. 3 annas,

Though these Almanacs are not exclusively religious, they are considered a useful means of annually conveying a good amount of religious instruction to people who would perhaps scarcely buy tracts. Each page is headed by a Scripture passage, and many of the articles have a direct religious bearing, be they poetry or stories, or chronicles of chief events, etc. This year's (1873) Canarese Almanac contains, for instance, a long article on fatalism which might well have been issued as a separate tract. That for 1874 has among other matter, the record of the life and death of Gauramma, the Coorg Princess who died a Christian in England. The Malayalam Almanac contains the translation of a Canarese tract on contracting debts, a warning against drinking, etc., besides useful information, as abstracts of new laws and regulations, list of plants, etc.

Commentary on the Old Testament, Leviticus to I Samuel inclusive, in Canarese.

This commentary is based on Dr. Barth's Biblical work, an English translation of which exists. The book of Genesis, being considered of special importance was worked out more completely, and is an excellent work, both as regards matter and language. It was written by Rev. G. Würth, an able theologian and thorough Canarese scholar, who died in 1869. The work was, two years after, taken up by the Rev. Dr. Mozling, now in Europe, and the printing is being continued. The parts of the Commentary already published are:

New Testament, 1,092 pp. Royal 8vo. Rs. 1-0-0, finished in 1861.

The Pentateuch, 402 pp. Royal 8vo. 8 annas.

In the Old Testament part, the Bible text has, as far as it is given, been revised by the Hebrew.

Selected Scripture Sentences in Canarese, 3rd edition, 120 pp. 12mo. 2 annas.

This is a text book for Christian children, containing appropriate Bible verses under four heads: 1. Redemption, 2. Catechism (following and illustrating the questions and answers of the Catechism), 3. Christian life, 4. Prayers. It is a stated lesson book in all the mission schools and the greater part of its contents are learned by heart.

Malayalam Hymns for Children, with appropriate tunes, pp. 112, 12mo. 4 annas.

This little book contains 77 hymns, arranged under the following heads:—Common religious hymns, Christian festivals, the Kingdom of God, Nature, Stories, Fatherland, and Praise. These hymns are partly from the Canarese, partly from the German, and a few are printed in English; the tunes are German and English; and are printed in figures, which, it is said, the children learn easily. The success of a collection in Canarese, similar to the present induced the Mission to proceed with the preparation of the one now before us. The editorial work has been done by Rev. J. Knobloch.

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The Review can be obtained on application to the Editor, or to any of the Agents whose names appear upon the Title-page. It can also be had at the Depository of the Tract Society, Bombay, and at the Book Depôt, Simla.